12

4: Krämer-1
116, 131

(1909) 1937

Woleaians
Lamotrek

1. Notes from the Sailing Directions Südsee-Handbuch and British Pacific Islands Pilot (1933).

Position: Lamotrek in the middle approximately at Lat. 7° 27' N. and Long. 146° 23' East, and Elato exactly at Lat. 7° 29' 30" N. and Long. 146° 19' East; The Pacific Islands Pilot gives it as 7° 28' and 146° 24'.

Südsee-Handbuch, page 34: The Lámutrik Islands (Lamotrek, Swede) are located approximately 42 nautical miles west of Sátuwal on a triangular atoll. The corner of the triangle in the southeast is the island of Lámutrik, and in the north the island of Puch, and in the west the island of Falaite; the latter two are uninhabited. In the center of Lámutrik, we have a swamp, where taro and sugar-cane grow. On Lámutrik there is a trading station of the Westkarolinengesellschaft which is directed by a white dealer.

There are several entrance passages into the lagoon. The best is the passage southeast of Puch; the channel further to the southeast and closer to the island of Lámutrik is dangerous owing to the cliffs in the lagoon at that point. In the south of the atoll there are a number of inferior boat passages in addition to one good one.

There are anchorages in the lagoon.

4: Krämer--1
116, 161, 167, 731

(1909) 1937

Woleaians
Lamotrek

[MR: From the Südsee-Handbuch, p. 34]: Natives: Lámutrik has a population of no more than 200, who may be looked upon as new arrivals. Sixty years ago the tidal wave of a typhoon had in part destroyed the population and in part had forced it to emigrate to Truk, Jap, and Saipan; later on some of them returned to their home islands.

4: Krämer--1-3 (1909) 1937 Woleaians
116, 132 Lamotrek

[MR: From the Südsee-Handbuch, page 34]: The wind and weather are similar to conditions on Jap: from May to September calms and indefinite winds prevail, but mostly they are those of the southern quadrant; from December to May, on the other hand, the northeastern monsoon is dominant. *

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*It would more accurately be called a trade wind instead of a monsoon, because the true monsoon season--such as it occurs in the Indian Ocean--is lacking.

In 1903 the northeastern monsoon blew from January until the middle of April; from then on until November eastern winds prevailed, but the air currents were irregular and southwestern winds were frequent. Between November and January the wind blew principally from southeast to northeast. Typhoons on the whole are rather rare, but the depopulation of the islands around the year 1845 is explained by just this type of natural catastrophe. The violent typhoon of March 1907 also wrought devastation on these islands. [3]

Rain falls during all months, but hitherto limited measurements have shown that 1,540 millimeters or 56% of the total are to be attributed to the five months from April to August. The driest month is February with no more than 52 millimeters of rainfall. January, February and March with 331 millimeters receive only 12% of the total.

4: Krämer--3 (1909) 1937 Woleaians
116, 131 Elato 1t

[MR: From the Südsee-Handbuch, p. 34]: The Elato Islands, approximately 5 nautical miles from Lámutrik, are located on a reef extending north-south and having a length of 4 nautical miles. The group consists of four islands of which Elato in the north is the largest.

4: Krämer--3 (1909) 1937 Woleaians
116, 132 Lamotrek

The Südsee-Handbuch on page 5 after Hans Meyer Das Deutsche Kolonialreich gives rainfall measurements for Lámutrik, lat. 7° 26' W, long. 146° 30' E.

Month	I	II	III	IV	V	VI	VII	VIII	IX	X	XI	XII
	144	52	135	294	236	342	327	341	153	264	208	244

Total: 2, 741 millimeters

Following these statistics is a treatment of the winds.

4: Krämer--3 (1909) 1937 Woleaians
116, 161, 731 Elato

[MR: From the Südsee-Handbuch, p. 34]: In 1903 the population [MR: of Elato] amounted to 90 heads; probably it has decreased even further through the typhoon of March 28, 1907.

4: Krämer--3 (1909) 1937 Woleaians
116, 131 Elato

[MR: From the Südsee-Handbuch, p. 34]: Taos and Uler are located south of the Elato Islands on a reef separated from that of the others.

In this connection see the special plan on map 93 of the Reichsmarineamt of 1903, in the upper right hand corner.

4: Krämer--3 (1909) 1937 Woleaians
116, 131 Elato

[MR: From the Südsee-Handbuch, p. 34]: The entrance passage to the [MR: Elato] lagoon is in the east; it is approximately 90 meters wide and the water is 9 to 11 meters deep.

Anchorages: The British warship "Sphinx" threw anchor in February 1862 in the lagoon in a depth of 20 meters. The anchoring place was located about 1/2 a nautical mile south of the western tip of the island of Elato. Here the ship stayed for 10 days and cut firewood. Water was provided by digging pits.

4: Krämer--3 (1909) 1937 Woleaians
116, 131, 161 Olimarao

[MR: From the Südsee-Handbuch p. 34]: The Olimaráu Islands (Hambruch: Olimaraue, story 2 of Füs) are located northeast of the Elato Islands; they are uninhabited. To this group belong the two islands of Olimaráu and Falipi. The former is located in the northeast and the latter in the southwest of the same reef.

4: Krämer--3-4
116, 131, 161

(1909) 1937

Woleaians
Lamotrek

Pacific Islands Pilot, Vol. I, page 504: The Lamotrek Islands, approximately 5 miles east of the Elato Islands consist of 3 weeded islets on a triangular atoll. The island of Lamotrek, with an elevation of 107 feet (32.6 meters) up to the tops of the trees, is located at the extreme eastern tip of the atoll. The passage approximately 3/4 of a mile south of Puguet Island, the northernmost of the islands, is the widest and best of those leading into the lagoon. During the time of the northeastern winds the high seas set through it into the lagoon and special care is necessary. There is an entrance in the middle of the south side of the atoll; it has a width of about 2 cable lengths. This entrance is hard to find but is good when the winds are strong. Westward of the latter there is another entrance which is approximately 1-1/2 cable lengths in width. All the other entrances are narrow. [4]

Off the western side of Lamotrek (Lat. 7° 28' N and Long. 146° 24' E.) there is an anchorage with shelter from northeast winds, but it is reported that when westerly winds are blowing the sea may become rather high. Landings are possible on the sandy beach at the western side of Lamotrek Island. In 1930 Lamotrek had a population of 165 including one Japanese.

The islands of Pugue and Falaite were uninhabited. There is little fowl and few pigs, but fish are abundant.

4; Krämer--4 (1909) 1937 Woleaians
116, 133 Elato 13

[MR: From the British Pacific Islands Pilot, p. 504]: The Elato Islands, approximately 20 miles southeast of Olimarao, consist of two atolls. There are four islands on the northern one of the atolls and the largest of them is Elato at the northern end. Its elevation is 101 feet (30.8 meters) up to the tops of the trees and the ground is sandy.

On the eastern side of the atoll, approximately one mile southwest of Elato there is an entrance to the lagoon; it is about half a cable length in width and has a depth of 5-6 fathoms (9.1-11 meters). In February 1862 H. M. S. "Sphinx" sailed into the lagoon and anchored in a depth of 11 fathoms (20.1 meters) approximately 1/2 mile south of the western tip of Elato. In 1930 the population numbered 72.

The southern atoll with the islands of Toas and Uler on its southeastern side is separated from the northern atoll by a passage about 1-1/4 mile wide. A narrow passage through the reef is found about 2 cable lengths north of the island of Taos [sic]; all but small boats have trouble steering through it.

In this connection see the special plan on map 772 of the Admirality made after that of Japan. Map of the year 1925.

4: Krämer--4 (1909) 1937 Woleaians
116, 133 Olimarao

[MR: From the British Pacific Islands Pilot, p. 504]; The island of Olimarao is located on the northern side of the atoll-forming reef approximately 95 miles south southeast of the island of Gaferut; it is covered with coconut palms and other trees. Around the entire island the ground is steep and ill fitted for landing purposes.

On Falifi at the western extremity of the atoll trees grow luxuriantly, but there are no coconut trees included in the lot....

There are irregular depths at the northwestern side of the atoll, where the reef is marked by breakers at all times; there is no entrance to the lagoon on this side. On the southern side there are two shallow entrances; the eastern one is one half mile in width and the western one three cable lengths. It is reported that the depths in the lagoon are regular with no dangers (map 772).

4: Krämer--4
116, 161

(1909) 1937

Woleaians
Olimarao

[MR: From the British *Pacific Islands Pilot,* p. 504]: The atoll [MR: Olimarao] does not have any permanent inhabitants, but is occasionally visited by the natives of Elato.

4: Krämer--5-9 (1909) 1937 Woleaians-16
116, 175 Lamotrek

Meinicke, on page 358 says: "Lamotrek (Lamurec, Namurek) was discovered in 1797 by Wilson and was called Swede, Haweis and Lew." (Krusenstern, Haweio).

In my book *Palau* I, pages 14, 15, and 180 it is related that the names of the islands of the Lamotrek group had been told as early as 1696 to Peter Clain on Samal (Philippines); some Carolinians had been cast adrift, who had used the names of Puc and Falait...for Lamurrec and Ylatu (Elato) and Lamuliur. On Clain's map (*Palau* I, page 17) of 1706 Falú or Lamuirec is given with Taramit (Falait?) and at the top of the map, separated from it, there are the two islands of Olutil (Oletel) and Falipe (Falipi) instead of Elato, and for Lamolior the two islands of Tauas (Toas) and Olor (Olor), and next to them in the west is Olimarau (Olimarau). At the same time it is claimed that Lamurrec was the largest of the islands and that the king of all the islands lived on it (Palau I, page 15). Kotzebue, *Entdeckungsreise*, III, page 99 states that in 1800 the sovereignty had been passed on to king Toua of Oleai....

Wilson's report indicated that the group was known to whites before 1797; Wilson was received here as *capitaine*. Thus it is possible that French ships had called previously. One of them under Capitaine Le Gentil de la Barbinais had visited Guam in 1715 on the way from Peru to the Marianas. When the French ship took its course WNW after its voyage through the Ralik-Ratak north of the Carolines it had reached Guam. Most of the Spaniards who sailed around the globe took the same course (see Palau) and that is the reason why the Central Carolines were discovered so late.

4: Krämer--5-9 (1909) 1937 Woleaians-2
116, 175 Lamotrek

After Le Gentil Bougainville 1766-69, La Pereuse 1780-90, and d'Entrecasteaux 1791-93 sailed through the Pacific; but they kept their course south of the equator. It was not until 1780-81 that Maurelle once more reached Guam, and he was followed by Marchank 1790-92 on his voyage from Hawaii (1828). There is no mention or indication in their reports that they went southward into the region of Lamotrek and Oleai. It is probable that on Guam they met some Central Carolinians; the latter in any case must have been well informed about the whites due to the fact that they had drifted ashore on the Philippines. But they should really have used the word capitano and thus the French use of the term remains unexplained. [6]

Captain James Wilson of the ship Duff was coming from the south and reports as follows (page 293ff.): October 1797: "On the 25th we sighted a shallow boat in W to N and soon afterwards observed some boats taking their course towards us. About 8 A. M. one pulled up alongside without the slightest fear or hesitation which led us to the assumption that they must previously have had some contact with Europeans; their frequent mention of the "capitaine" substantiated that idea. This first group was followed by several others who exchanged their fishhooks(made of shell) and their fishing lines and coconut fibers for anything that we chose to give them. When several of them were allowed to come on board they showed inclination to refrain from stealing for a considerable length of time. But the natives in the canoes soon gave us reason to change out good impression since

4: Krämer==5-9 (1909) 1937 Woleaians-3
116, 175 Lamotrek

they stole the rowing rings, which the skillful Tonga islanders had tried in vain. One boy was caught as he was trying to pass a pump into his own canoe. Since we were used to this sort of thing we merely drove them off the deck for these first plunderings; but when we were busy in the cabin eating we heard them at work trying to chop the belt-head off the rowing ring; when the captain noticed this activity he fired a few little shots in the direction of the islanders whereupon they immediately fled. At this very time William Tucker and John Connelly were discovered swimming under the stern of the boat with the intention of escaping to the boats; their hesitation proved that they were afraid that they might also become the objects of the shots. The captain, as in the past was furious at their ingratitude and their attempt at deception, but was willing to put an end to the latter and told them that if they wanted to leave they should go ahead and do so; he would not fire on them. Connelly answered: "Thank you, Sir" and both swam to the boats and were received by wild shouts of the natives. Soon afterwards when a breeze from northeast arose, we continued on our course and left the two men behind. (On Elato the natives told Hambruch that they remembered Anari because he had always quarreled when he was the helmsman.) Connelly we had removed by force from Tongatabu because he threatened the missionaries. During his stay on board he had been quiet and in the ship's reports was listed as a good seaman who was satisfied with his position until his last action proved him to have been a pretender.....[7]

The spot in which the two men had chosen to spend their last days is a small island

4: Krämer--5-9 (1909) 1937 Woleaians-4
116, 175 Lamotrek

at the bosom of the deep; it has a circumference of no more than 2 to 3 miles. The comforts and necessities of life are so scant that we must assume that their means of subsistence were limited to fish and roots, coconuts and possibly some breadfruit.

The natives do not belong to a strong race. The color of their skin is dark copper, and they are lively. We did not see any women. Their boats were different from all those we had hitherto seen, because they rose high at both ends and were painted red. They have outriggers and may sail with either of their two ends in front. Their sails are made almost in the same fashion as the sailing canoes of the Tonga Islands. The location of the island is at Lat. 7° 22'N. and Long. 146° 48' E. We called it Tucker's Island after the member of the crew who had run off.

Carried by light winds from the northeast we continued on our course having left Tucker and his companion behind to think about the poor choice they had made. . . .

October 26, 1797. When we had advanced approximately 10 leagues westward we sighted another island* in the north and at 4 A. M. two more appeared in the NW; soon after that, at daybreak, we could count six of these small islands, their extreme tips oriented from NW to N to NE to E: we took our course towards the southernmost of these islands (Lamolier) and soon the boat was surrounded by a large number of canoes. [ER: Here one of the members of the crew went ashore to live among the natives.] [8]... The natives of this island group, their boats, utensils and their desire for iron are the same as on Tucker Island. The afternoon was cloudy and rainy, but this was by no means of concern to the canoes; many of them followed us until their island was out of sight. When we noticed them stopping in a bay in the north we came to the conclusion that they wanted to visit a village in that part of the island region.

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*Lamotrek group

27. At 10 A. M. we sighted another low island in the southwest and changed our course in order to sail south of it. When it was to the west of us it appeared as if there were two islands. Once more many natives approached us and traded with us just as the others had done. One peculiar and noteworthy thing we had observed on our voyage through this island region was that we had not seen any women; this fact led us to believe that either the men were more jealous than their eastern neighbors or that they held their women in higher esteem. Possibly some time ago they may have had to protect them against some over-anxious visitors. The latitude of these sister islands is 7° 14' N and Long. 144° 50' E (Ifaluk). At 4 P. M. the latter lay E to N at a distance of 2 leagues. Just before dark we saw another island WNW at a distance of 3 or 4 leagues. We took our course with the intention of sailing south of it and thus more easily to avoid all danger along the route; around midnight the island lay to the NNE.

28. At 4:00 A. M. on the 28th we discovered other islands and by means of our night instruments we could distinguish the ones closest to us from WNW to N to W. At this

4: Krämer--5-9 (1909) 1937 Woleaians-6
116, 175 Lamotrek

time a calm prevailed which continued for some time. At daybreak we counted six areas of land which according to their size deserved to be called [9] islands and 7 islets or keyes; all of them together we called by the name of "13 Islands" (Oleai).

4: Krämer--9 (1909) 1937 Woleaians 12
116, 175 Lamotrek

In line with the procedure of the voyage of the "Duff" and the landing of the Swede Cornelius on October 26, 1797, Lamotrek was called Swede Island,....At that time Ilematip... seemed to have been chief of Elato, as Hambruch learned.

According to Espinosa (see Palau I, page 175) an American frigate, "La Lidia," in 1801 came to the Carolines and passed Iselook (Ifaluk) and Lamursek. But the discovery does not seem absolutely sure and nothing was reported on the islands as far as it is known.

In 1828 Dumont d'Urville passed the location of "Lamoursek," but did not see anything. Cheyne (see Palau II, page 364) gives Swede Island (6 islands)...

The English warship H. M. S. "Espiegle" under Captain Ryle is said to have visited the group. For unknown reasons this man is said to have felled the breadfruit trees on Elato.

On April 5, 1880 the Englishman Lewis, after adventurous voyages around Australia and Samoa reached the group and became the first trader. He lived on Lamotrek for about 11 years and married a Chamorro woman (daughter see source Plate 3d), whose sister was married to the trader Friedländer on Yap; Lewis himself later went to Yap but there lost all his money so that he returned to Lamotrek around 1900.

4: Krämer--9 (1909) 1937 Woleaians
116, 133 Ifalik

Sĕteval (Sătewal) in the east of Lámotrek is at a distance of only 37 nautical miles from the latter, which is approximately the same as the distance of Ifaluk from Oleai. On map 93 a shoal is marked ten nautical miles NNE of Ifaluk...and it is said that it is covered by 12 meters of water; but a note is added which reads "supposedly even more shallow." Naturally this shoal is well known to the natives. On Lamotrek I learned that it was called Fas (=stone ?) and that it lay dry at low water. The waves come together in this spot so that water columns shoot up to such a height that sometimes they may be observed from Ifaluk.

4: Krämer--9-10 (1909) 1937 Wolcaians
116, 177 Lamotrek

After 1900 government representatives have rarely visited the remote island. The Deutsche Kolonialblatt 1906, page 263, records one visit; the main reasons were the scale insects of the coconut palms and the prevention of the consumption of toddy. The visit lasted from December 1-3, 1905 (see Oleai).

A. and E. Krämer stayed here from November 21 to December 10, 1909; Hambruch was on Elato from November 20-25. [10]

The fact that, making the voyage with my wife, I did not use the ship of the expedition but the mail steamboat "Germania" for my crossing to Truk, indicates that Lamotrek at that very time was included in the main service lines. It is true that the boat only called for copra. The island was not yet visited by whites.

4: Krämer--10
116, 142

(1909) 1937

Woleaians
Lamotrek/2

The inhabitants [MR: of Lamotrek] are light brown Central Carolinians. The pictures show that some refined types are represented. The hair of the natives in a few cases... is curly, but the faces do not have negroid features. Even big beards occur as the face of Ikisera shows [MR: see source, plate 2b]; his face may well be aligned with some European types. Noses are well formed and do not have the Malayan upturned forms. The latter is a little more pronounced with Bóesu and Urúpo [MR: see source, Plate 1a] but Sukurang of the same family does not have it; in his case we observe a more projecting zygomatic arch, which is enhanced by the thinness of his face. Also the girls... have very pleasing forms and agreeable features; the same is true of the woman on plate 3c [MR: see source] with her wide face. In the case of the half-breed Bessie Lewis [MR: see source, Plate 3d] the British mixture does not appear to an advantage.

4: Krämer--10
116, 161, 175

(1909) 1937

Woleaians
Elato

We heard that no more than 220 natives were left on Lamotrek; it is said that in 1890 they still numbered 300 and that in former times the figure was a high as 1000. These statements are in line with the information received by the shipwrecked who reached the shores of the island in 1787 and who gave the population as 1400. Freycinet on page 101 says that Lamoursek had 2000, Elato 1200 and Ulor 180 inhabitants, and that 170 people lived on Puk and 130 on Falati; his figures would apply to the time around 1800. Even on Goulimarao (Olimarau) the natives were supposed to have numbered 225. During our stay on the island there were many cases of influenza and dysentery so that we may assume a further decrese in the population figures. The *Pacific Islands Pilot* (page 4) says that in 1930 there were no more than 165 inhabitants on Lamotrek and 72 on Elato.

Accordingly in 1800 when the king of Lamotrek ruled over almost all the coral islands, the population was undoubtedly very large and possibly we were dealing with overpopulation which later was reversed (see Oleai).

4: Krämer--11 (1909) 1937 Woleaians
116, 194 Lamotrek

[ER: Hambruch and the trader Lewis have made studies of the language of the natives of Lamotrek.]

With reference to the consonants it must be said that l is very commonly used for n; that means that Lamotrek is to be read for Namotrek, wherever the latter appears. Furthermore alus is used instead of anu "spirit"; Wilson earlier had complained that l and n often could not be distinguished.

It is noteworthy that the Englishman Lewis usually used r's for the sound dj; similarly he preferred n to l, although l was definitely predominant on Lamotrek.

th is formed similarly to the English, but in the back of the palate is subject to a gutteral stop.

4: Krämer--11-13 (1909) 1937 Woleaians-1-4
116, 192 Lamotrek

The frequent opposite alignment of good and bad on Lamotrek is expressed by the words starting with ila and tip; the meaning is that of good and evil thoughts.

ilālang	in heaven	tipenlang
ilālal	on earth below	tipelal
ilafalü̆	on land	tipelifalü̆
ilafang	in the north	tipélifang
ilāeaur	in the south	tipeliaur
ilagóteu	in the east	tipeligóteu
ila ilitou	in the west	tipelilitou

Other good characters are:

ila mellau	life
ilafegér	attentive, honest
iladjóafidj	industrious
ila talingafi	obedient
ilagotö̆djig	saving, benevolent
ilamamai	good natured, noble
ilagö̆ggo	loving, peaceable

Bad characteristics, on the other hand, which nevertheless also begin with ila. . . are the following: [12]

4: Krämer--11-13 (1909) 1937 Woleaians-2
116, 192 Lamotrek

ilamēs	death
ilangau	bad thoughts
ilāmau	harsh
ilamodjog	thievish
ilatalingeai	inattentive, not hearing
iladjorau	lazy
ila gatŏlap	scornful, proud ...

Elisabeth Krämer listed the following:

What is your name?	iffa itom
Yes	ngao
no	eopöĕ
none	tore
I want to	i te perri, igotjui
I don't want it	i dĕ̈ th iperri, I do not like it, i gangova
come here	kai buitoch (t = d)
go away	djŭ̄mĕ̈i gira
don't be afraid	tore mettach

4: Krämer--11-13 (1909) 1937 Woleaians-3
116, 192 Lamotrek

I am not afraid	i tai mettach
from where are you coming?	ko buitoch meidja
where are you going?	ko boll aidja
later	feidgott
wait	uatti, gattullug ko
I shall come to-morrow	leu inga dja buitoch
well, good	māmuai
bad	ingau
where is the path to	iffa ennāpe
pronounce	kabetta
go	gies ĕ maruemal, shi bulĕloch
this	iĕle
that	i gelale
that man	matalale
I like to eat	i amon ni mongor [13]
show me	kavoring ĕ lie
I want to see	i bue pipi
come with me	bui togorei
buy	boibogadjau

4: Krämer--11-13 (1909) 1937 Woleaians-4
116, 192 Lamotrek

What do you want?	metta go teperri
What do you give me?	metta go bogannēai
get for me (from a distance)	gagato
sit down	matē tū
get up	suthach

4: Krämer--14 (1909) 1937 Woleaians
116, 177, 797 Lamotrek

There is no [MR: mission] station on the island [MR: of Lamotrek] but influence is extended from Truk and from the west.

4: Krämer--15-16 (1909) 1937 Woleaians-1-2
116, 131, 361 Lamotrek

The largest and at the same time the principal island of Lámotrek does not have a special name, but is called after the lagoon, at the eastern end of which it is located. From S to N it is approximately 1250 meters long and in the middle it is a little over 700 meters wide. From south to north it becomes narrower in form. The northern cape is called Lugliong. In the west of the northern half, at the inland water, there is a bay which serves as a landing place. Here the village is located. A sketch map of the island was made between November 20-26, 1909 by the First Officer of the "Peiho" [MR: see 4: Krämer 15]. It showed the relative depths of the bay; its southern cape is [16] called Paliauei, whereas the northern corner is known as Uŏlebugui, "at the corner." [MR: see house 30 on map 3. 4: Krämer 18]

A sandbank separates the bay from the approximately 30-meter-deep lagoon; the sandbank from north to south has depths of 9, 3, 7, 12, 14 and 16 meters; inland from the sandbank the depth is 19 meters, which quickly decreases towards the land. This depth is called Mólog as the plan of the settlement on map 3 shows; southward it ends in a boat canal tauali vá. Thus conditions are similar to those of the eastern basin of the Onoun atoll at the island of Pisaras, except that the latter is much smaller than Lámotrek and projects eastward out of the line of the encircling ring. . . . The settlement is located inside the western bend [MR: of the bay] in a wide swinging arch. Inside the latter, in the

4: Krämer--15-16 (1909) 1937 Woleaians-2
116, 131, 361 Lamotrek

south, there is a small additional bay; it is less obvious on map 3 but is definitely shown on plate lb [MR: 4: Krämer 413, Plate lb]. Here the boathouse Aboi in which we stayed is located. Southward the bay ends in the wide sandy beach of cape Paliauei, where the Faktaipu and the house of the trader Lewis are located.

4: Krämer--16-17 (1909) 1937 Woleaians-12
116, 131, 103
Lamotrek

In the east: a. Lamotrek. . . or Namotrek, correctly Lamodjek. . . from lámo or namo, "the lagoon"; it is called trek, tjek, "small," although it is the largest of the three and longer (7 nautical miles) than Oleai which has a length of only 5-1/2 nautical miles. But it is shorter than well known Mokemok in the west, which from south to north measures about 20 nautical miles. Sometimes it is said that *rek* is the same word as *rak*, the season, i. e. the season, because the weather is always good; in that case it remains unexplained.

b. Falaite. . . in the west of the atoll; more correctly called Faleit or in former times Faleitabut; the word is derived from *feiabut* "unlucky child," because in the past the people on the island were wild; at the present time Falaite is uninhabited.

c. Puch. . . Pik small island in the north of the ring and usually pronounced Búiug; the word is derived from *buik* "boy" (Palau) and also sounded like it. Puch is uninhabited. In the east of the island is the good entrance Taualibúiug and in the west the boat passage Metaliár. Between Pik and the main island there is another entrance which on map 93 [MR: of the *Reichsmarineamt* 1903] is called the "dangerous entrance" [MR: 4: Krämer 2] [17]

Sailing southeast in the lagoon on the reef east of this entrance and on the southern side one comes to a projection of the reef which is covered with sand. It is the sandy cape of Mongalepi. If one draws a line from here southward which crosses the inland water and

4: Krämer--16-17 (1909) 1937 Woleaians-2
116, 131, 103 Lamotrek

reaches the southern reef--formerly at the rock Faisar (which disappeared in the last typhoon)--one gets the sósor boundary...which is the western limit of the district of the island of Lamotrek. East of the line no taboos need to be observed, but west of it one must fast if one sails early in the morning westward across the boundary. Smoking, too, is forbidden under such circumstances.

4: Krämer--17 (1909) 1937 Woleaians
116, 103, 131 Elato 1-2

Elato, sometimes simply pronounced Elat, because that is the word used for the seaweed after which the atoll and the main island are called; the latter is located in the north of the reef. The reef is reniform and has a bay opening to the east with a boat entrance into a small lagoon, which occupies only the northern part (Japanese map [MR: of 1925 on which the Admiralty map 772 was based]). In the southern part, which is separated from the northern, there seems to be little inland water. At the southern end the sandy island of Falipi is located; in the center (East). The island of the German map [MR: map 93 of the Reichsmarineamt of 1903] in the middle (w)Oletel (Hambruch: Oletul). Kari (Hambruch: Kare Reef) and Tamas are not given on the Japanese map. Hambruch, in addition, mentions Merekang "s[illegible]rp point," Toeirul "calm quiet water" and Oilipi "on the sand."

Lamolior is uninhabited and located 2 nautical miles south of the atoll of Elat. "Lagoon of the south" with the islands of Toas and Olor (German map: Ulor).

4: Krämer--17 (1909) 1937 Woleaians
116, 103, 161 Olimarao

4. Olimarau is uninhabited*; the name is derived from vol "opposite the blue sea" (Truk: madau). It is located 26 nautical miles northwest of Elato. The natives visit the island for turtle fishing. Hambruch learned that the last native of Olimarau had died in 1899 on Lamotrek.

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* According to Freycinet Goulimarao around 1800 had 225 inhabitants

4: Krämer--17-19 (1909) 1937 Woleaians
116, 361 Lamotrek

The settlements of Lámotrek. Study of 1909.

The large village...is located at the western shore of the lagoon and mainly in the bend of the bay.... The uninhabited part of the island is called gápilam (see house 19).

A unit of buildings with its surrounding land is called bókut or búkut (illustration 51 page 109 [MR: in source]).

A building unit comprises a living house, supply house, cooking house and a menstrual lodge.

The village is divided into the "south" Jaur, where the fal canoe houses a. Faletâipu and b. Jalói (abei) [MR: 4 Kramer 413 plate 16], which is beautifully decorated in the interior (see color plate II [in source]) are located; [19] in addition there are here properties 1-12. In this section there also stood the house of the trader Lewis which was called Ngalangisét "near the sea" and south of it on cape Paliauei the burials of lot 5 were found. On the land of the headchief Sukurang stood the fal'lap Marólipei, the house of the spirits.

In the "center" Lúgalap there were the canoe houses c. Lúgal and d. Kulong, and properties 13-20. This is also the location of the grove with the house of the spirits fal'lap Lématak (or Lámetag)which in 1890 already lay in ruins. Dense virgin forest like cordia shrubbery was found here [MR: 4: Kramer 413, plate 46].

The "North" is called Jefang: it comprises the canoe houses e. Falemára, f. Gatia rákes, g. Vorietag, and h. Gauárag (or Gauósag), i. Falemáreg, and k. Uelibugui, lots 21-30. The boundary of the land is called róros.

4: Krämer--29 (1909) 1937 Woleaians-1-2
116, 175, 643 Lamotrek

List of chiefs

Lámotrek

1. Súkurang...
2. Angareisuk "the hair of Sukurang made curly by extensive fishing"
3. Teliméra or Iteliméra...
4. Uamop
5. Gogoiaim

Elato (Hambruch)

1. Mailipue 1909
2. Fetal e tauuo
3. Lŏ́ngarăle
4. Mangiléi
5. Laremãt
6. Molīt
7. Laliigŭ́r
8. Ilematĭp [MR: Hambruch learned that he was chief at the time of the voyage of the "Duff" and the landing of the Swede Cornelius in 1797]
9. Feiemela͡u* or Oroéiha͡u

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* At this time the first whites are said to have come (probably 1797 on the "Duff")

4: Krämer--29
116, 175, 643

(1909) 1937

Woleaians-2
Lamotrek

Lamotrek: Since the first three of the chiefs are brothers we are dealing only with approximately three generations and no more than 100 years. Nothing more was reported than that in the past the chiefs had been very powerful, which is quite in line with the information by Clain [4: Kramer 5-9, p. 5] It is possible that at the time of Lütke Gogoiaim was in office. Cantova mentions Mattuson as head chief in 1722.

4: Krämer--29 (1909) 1937 Woleaians
116, 175, 643 Elato 12

Hambruch lists 9 chiefs (*pimóon tamŏl*) for Elato. It has been impossible to establish how far the ninth of the series dated back.

4: Krämer--29 (1909) 1937 Woleaians
116, 343, 423 Lamotrek

The Canoehouses and their owners are:

fal	Owner	House
a) Faletaipu, former lot of the chief on which no one was to transgress.	Sukurang and Selābo	24a
b) Aboi (also called Eaboi and Ieloi) plate lb and 9c, ill 53.	Bóesu	4
c) Lúgal plate lb.	Lólit	5
d) Kulong	Faragaus	1
e) Falemara	Sukúlubo	14
f) Gatia rákēs "near the calophyllum"	Meisor	24a
g) Vorië tag or Boerieitug	Urupo	10
h) Gauárag (also called Gauosag) "spot of grudge"	Ikeséra	25
i) Falemareg		
k) [sic] Uělibugui or Uŏle		30

4: Krämer--30-31
116, 361, 162

(1909) 1937

Woleaians-1-3
Elato

List of Houses on Elato

In the main they are primitive huts since no real reconstruction work has been done since the typhoon of 1907.

1. Etsatiù, bush hut
2. Kŭ ŭei, birth hut
3. Cooking house, măl ŭm, which at the same time is used as sleeping quarters for menstruating women.
4. House for women in childbed, im a fătsŭ. . .
5. Ilaroéi, visitors from Oleai
6. Bŭŏl i bŭgi, visitors from Oleai
7. Tsŭiĕrăs, visitors from Oleai.
8. Fazefăl, 1 ♂ (♀. died)
9. Faliŏp, 3 ♂, 3 ♀, --, 1 girl
10. Im mo gitigit
11. Legóŭria, 5 ♂, 3 ♀, 1 boy, 1 girl
12. Făl e gílĭau, 1 ♀
13. Gitoŭ, 4♂, 2♀, 2 boys. It is owned by Oleai islanders from Uazagor, who also have property and a house there, and who at times live on Oleai and at times on Elato
14. Pa͡uūĭl, 3 ♂, 4 ♀, --, 1 girl

4: Krämer--30-31 (1909) 1937 Woleaians-2
116, 361, 162 Elato

The cooking house is built from the hut found on deck of a ship-wrecked boat.

Stone foundation of the former " great house" maifŭrz.

Remnants of the former "great house" --ea͡ur e lăp.

15. Olegešārs, 5 ♂, 5 ♀, --, 1 girl
16. Nogŭr, 5 ♂, 3 ♀, 1 boy, 1 girl
17. Lugăl; Japanese trading station, now deserted
18. Uŏlĕl, people from Pa͡u i ĕl come here
19. Kătogālū, 2 ♂, 2 ♀, 1 boy and 1 girl
20. Kolŭng, 1 ♂, 1 ♀
21. Uŏlipār, 4 ♂, 3 ♀, 1 boy, --
22. Kŭsorŏlo, 4 ♂, 4 ♀, 1 boy, 1 girl
23. Kăti e făl, house of the chief, 4 ♂, 1 ♀, --
24. Rolegorăl, belongs to 23

    On the house there is a drawing of a vulva, māk e boār.
25. Matal ie eăl, is inhabited only at the time of the mosquito plague since then a fresh wind blows there
26. Merekam. Birth hut, house for women in childbed and menstrual lodge of the visitors from Oleai. [31]

4: Krämer--30-31 (1909) 1937 Woleaians-3
116, 361, 162 Elato

Property units:	13	♂	41
Buildings:	26	♀	32
		boys	7
		girls	7
		total	87

The true old Elato natives are about to die out.

Only the people settled on Elato have been included in the enumeration. Not listed are the Oleai islanders--numbering about 180--who since the typhoon of 1907 have found shelter, and who live very closely together in miserable huts. They intend soon to return to Oleai.

4: Krämer--31 (1909) 1937 Woleaians
116, 565, 558 Elato 1-7

Families, ge i leng

On Elato there live four families of which always two and two intermarry; in addition there are two families which constitute the lower class.

The nobles:

1. Mailupūe
2. Gemairē̆ng
3. Mańau li füs
4. Zau fē̆le

The lower class:

5. Ali ú lia
6. Zau üil

In the past No. 2 ranked higher, but in the course of time it has been replaced by 1. The first chief on Elato is a member of the family Zau fē̆le.

4: Krämer--31 (1909) 1937 Woleaians
116, 585 Elato

The marriage contract takes the form of an exchange of two baskets of food, (nuts, taro, mar). That is all there is to the ceremony. At the wedding the man announces his wishes and the woman hers; the relatives of the couple prepare food, which is exchanged. Nor are payments made upon the birth of a child.

4: Krämer--31 (1909) 1937 Woleaians
116, 565 Elato

All men may marry into the highest ranking families, although they themselves may come from the lowest.

4: Krämer--31 (1909) 1937 Woleaians
116, 591, 428 Elato

The woman is the owner of the house. When he marries, the man goes to live in the house of his wife (see Truk); an exception to that rule may be that he continues to live in his own house, which upon his death is inherited by the next oldest man of the family of the husband. The children are the heirs of the mother. The eldest son leads the list and then follow the younger boys, who have first claims before their sisters.

4: Krämer--31 (1909) 1937 Woleaians
116, 643, 428 Elato

In the case of the chief his brother is the heir, then follow his nephews, and the sons of the sisters. His own son does not have any power. The brothers claim the inheritance according to age.

4: Krämer--31
116, 604, 593

(1909) 1937

Woleaians
Elato

Mother-right exists. It has resulted from the right of work and duty, for the man does little. The husband does not have anything to do with the family; it is the brother of the mother who does.

4: Krämer--31 (1909) 1937 Woleaians
116, 423 Elato

awu͠ar cucumber tree. They are common property and the fruit is distributed to the various houses.

4: Krämer--32 (1909) 1937 Woleaians
116, 173 Elato 1-3

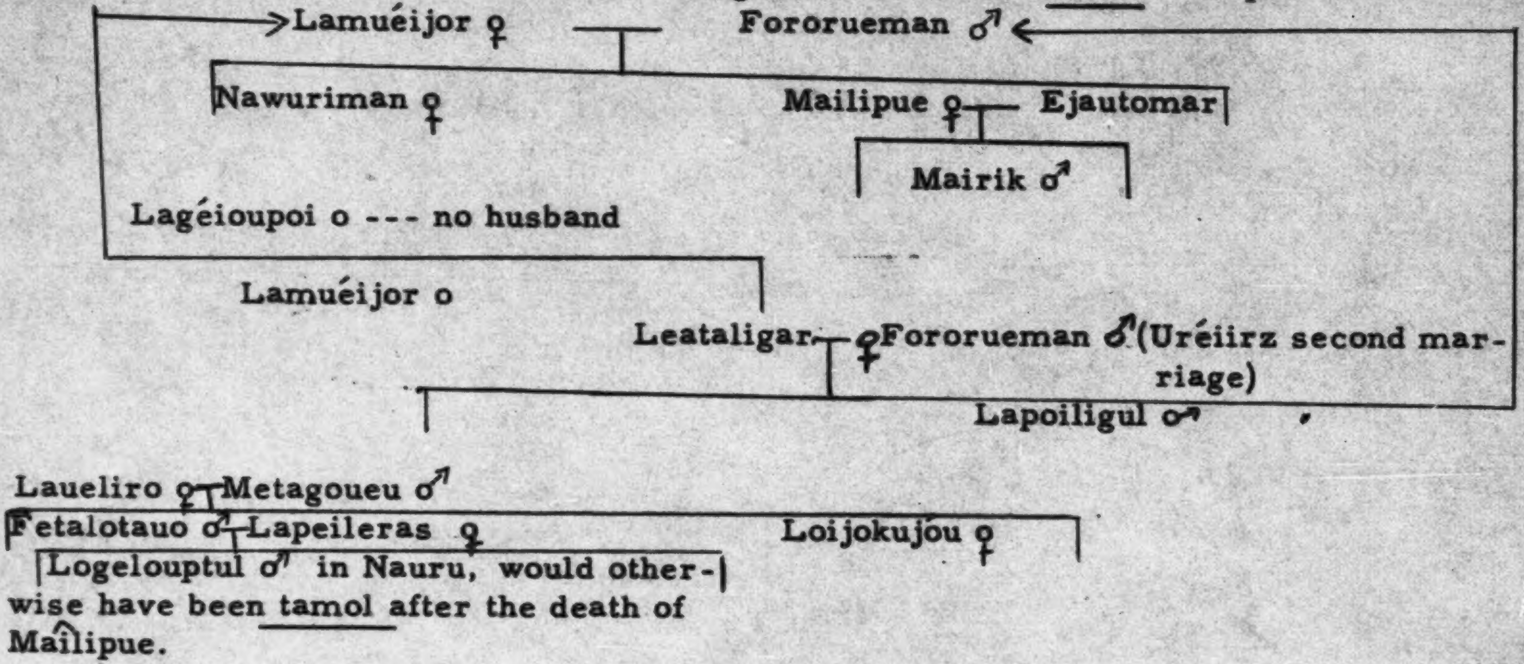
Motéijama͡u ♂ and Hawŭm ♀ were the first to come to Elato. They came from Lamutse after having produced a boy and a girl on that island and in Pig, Pikelōt, and Setŭān; the two children are looked upon as the predecessors of the people on the respective islands. On Elato Ló͡ii ♂ and Lemau ŭ răle ♀ are thought of as the original ancestors; Ló͡ii is the 1st chief. Ifalŭk, Faroilip, etc., were not settled by the same couple.

4: Krämer--32
116, 173

(1909) 1937

Woleaians
Elato

Genealogical Chart of the tamol Maîlipue


Lamuéijor ♀
Fororueman ♂
Nawuriman ♀
Mailipue ♀
Ejautomar
Mairik ♂
Lagéioupoi o --- no husband
Lamuéijor o
Leataligar
♀Fororueman ♂(Uréiirz second marriage)
Lapoiligul ♂
Laueliro ♀
Metagoueu ♂
Fetalotauo ♂
Lapeileras ♀
Loijokujou ♀
Logelouptul ♂

Logelouptul ♂ in Nauru, would otherwise have been tamol after the death of Maîlipue.

4: Krämer--32 (1909) 1937 Woleaians
116, 177, 167 Elato

At the time of Ilematip the first whites came to Elato.

In the old times chief Teiar came from Truk with his people subjected Elato and ruled over the island. When he was in office the natives of Ifaluk came over and killed all the inhabitants of Elato. Elato was settled anew by the people of Ifaluk. Mŏz was the chief. At that time all the natives of Nămelia͡ur were also slain and those of Lamŭtsik were greatly decimated. Elato is a colony of Ifaluk.

4: Krämer--33 (1909) 1937 Woleaians
116, 132 Lamotrek
Elato

On December 12, 1900 a light typhoon is said to have hit the [Lamotrek] islands. Southwestern winds in January are looked upon as bad omens. In 1907 the typhoon of Oleai did not hit the Lamotrek group quite as hard.

4: Krämer--34 (1909) 1937 Woleaians
116, 291 Lamotrek

European dress is not seen [VMM: on Lamotrek]

The costume of both sexes is similar to that of the natives of Truk and the surrounding islands. The men wear the G-string and the boys go naked; women wear their plaited mats, and growing girls like to cover themselves in front and in the back with bunches of leaves. This protection is known as titi; it is the same word that is used on Samoa for the girls' apron.

Girls' skirts are made in the following manner: fern leaves are dried in the sun and then the stalks are chewed (Elisabeth Krämer: nürei) until they become soft. Then two of the leaves are tied with two others and two new ones are placed on them from both the right and the left and the stems are plaited into a braid while the tips are held between the knees. On Plate 3b [MR: see source] one can well see the stems sticking out on top and the picture shows very well the type of ornamentation that the girls put on. Parinarium nuts were named as scent; they had drifted ashore and were hung up on women's houses. Elato: aiss.

4: Krämer--34-35 (1909) 1937 Woleaians
116, 301 Lamotrek

The natives wear flower wreaths, headbands, earrings, and necklaces of coconut rings (Hellwig: éffirre) and little slabs known as dagág or as madja, if they are made of white shell; [35] in addition they like little perforated slabs of conus shell, which are called mat and vul, and small rings of red shells, which are called faibar (faubar, Truk).

1.2

4: Krämer--35 (1909) 1937 Woleaians
116, 301 Lamotrek

Exaggeration in ornamentation such as is usual in the region of Truk, neither occurs on Lamotrek nor farther west; it gradually decreases in the direction of Palau, where ornamentation no longer plays any part and of which the telau, an ornament of two little balls (Palau III, page 21, illustration 12) is reminiscent. [MR: in source.]

4: Krämer--35-36 (1909) 1937 Woleaians-2
116, 301 Lamotrek

(=fish tail) and known by the name of pera lig; 2224 burai, 2135 borói, which are large rings of tortoise shell (Truk: bodj) that are sometimes worn as breast ornaments; 2233 tortoise shell rings boral lágelag, which is also another name for the tortoise shell arm rings which are otherwise known as lagál; 2260 and a necklace of 80 coconut beads with a few scattered faubar; 2319 is a red cockle shell.

Necklaces are not worn very much; they are called marremarre and are made of three to seven strands of coconut beads [36] (Hellwig; 2158 billigorru); in the latter case a piece of shell (lure) is attached to one of the tying ends. Hellwig 2280-6053 remarks that it comes from Ifaluk. Also triangular pieces of faipar serve as ornaments similar to those that are worn as earrings (see Oleai-Feis). A simple necklace (Hellwig 2260-6035) has only a few coconut rings plaited into the necklace at certain intervals from one another (Hellwig: éffirre); the plaiting material is made of banana fibers.

Arm rings: see above, the section on ear ornaments. See also Plate 3b [VMM: see source]; they may be made of tortoise shell (very small ones are worn in the ears) and trochus.

4: Krämer--35-36 (1909) 1937 Woleaians-1
116, 301 Lamotrek

We had occasion to see some charming flower wreaths that are worn in the hair; among them was a green and white one of premna leaves and umbels of the fragraea (a); another one was green, white and yellow and made from the white blossoms of the salt water shrub scaevola and yellow buds of the Trionfettia procumbens (b)....; here the two are represented on drawings, figure 1 [MR: see source].

A native gave me a strange head wreath. The end of half a coconut frond is bent into the shape of a circle, and small cylinders are fastened to the pinnae that are removed from the area of the leaf; the cylinders are supposed to be young breadfruit. [See source, figure 2.] Young breadfruit are very precious on all coral islands and are the objects of taboos so that it is not likely that the islanders pick them without good reason. Either we are dealing with some sort of breadfruit magic about which we could not learn anything or a branch of young fruit had broken off.

Ears: Earrings, suasua, are worn in the elongated earlobes: the ornaments may take the form of rings and little chains of coconut shell, tortoise shell and conus, but we do not find them in the same abundance in which they occur on Truk. Rings resembling watch wheels and tebau occur. The beautiful ear ornaments in Müller 25, Figure 19 do not come from Oleai but from Sovol.

Hellwig mentions various names for the ornaments: 2162 udjaudj of coconut beads and conus shell in four sections; 2194 marrigiau or madsi...with pteroceras knobs; 2199 large coconut rings called lèlle mangár (watch wheel: lèli mangál); halfmoon shaped

4: Krämer--34-37 (1909) 1937 Woleaians
116, 301 Elato

[VVM: For a discussion of ornaments worn, see 4: Kramer 34-37]

4: Krämer--36-37 (1909) 1937 Woleaians
116, 302 Lamotrek

The natives generally wear their hair short; they do not give special attention to hair-dress even in case their hair is long. Figure 5 shows the weaver Dailemar [VVM: see source] who wore her hair particularly short. [37]

According to Cantova, page 312, the chiefs of the Western Carolines grow long beards in order to enhance their prestige.

Combs are used as ornaments, but they are neither as frequent nor as varied in form as they are on Truk. Plate 10a shows a wide comb with three finger-like teeth; for a single pronged decorative comb with a frigate bird and cock feathers see illustration 6; a similar one (Hellwig 2333) is the only one that could be picked up.

For depilation, shell tweezers are used (Figure 7 [VMM: see source]; they are called *kúm'u* see *kom*. The two shells close very well and tightly and are connected by a cord of hair; the shells are taken from the species *Tapes litterati kum*.

4: Krämer--37 (1909) 1937 Woleaians
116, 291 Lamotrek

Belts are called gabidj (Hellwig: xapéss, worn--tetár) and are usually made up of three strands. I was told that the name for one of the three strand belts, which was said to have been imported, was tagágapaki; paki or pake are the little bridges that hold the strands apart and in place, and which have previously been discussed in Truk page 109, where they were called fëken. They are made of white shell or of leang (Truk: Leange-éo Pteroceras) or of mother-of-pearl or tortoise shell. The strand of the belt are generally made up of little pieces of coconut shell, or beads, and more rarely of tortoise-shell as is the case with the fine, precious and beautiful belts of the Western Carolines, the taral of Oleai. . . . Whenever these more elaborate belts are worn it is certain that they have been imported. Plate 3b [VMM: see text] shows such a belt, of seven strands, worn by the girl on the right, while plate 3c shows a woman wearing the more ordinary belt of three strands; see also Figure 8 [VMM: see source]. The girl on the left of Plate 3b has a single strand for holding up the titir. . . and another one of this type is shown on photo 372 (Plate 3c) [VMM: see source]. Usually they are twisted from human hair like the handles of the baskets in Fig. 42 [VMM: see source]. These hair belts are known as toradja djiem. (Hellwig: tetáre sim of Elato.)

4: Krämer--38 (1909) 1937 Woleaians
116, 304, 531 Lamotrek

1·2

It is noteworthy that on Lamotrek the *Mons veneris* is ornamented with the black triangle *puáre,* which also occurs on Ponape, but was not observed on Truk. Hambruch noticed it on Elato where it was used as house ornament *Mák e boár* [VMM: it is illustrated on page 30--see source.]

4: Krämer--38 (1909) 1937 Woleaians
116, 304, 531 Lamotrek

Tattooing and painted ornamentation on the island are not, or rather, no longer subject to the strict rules of the West Carolinians; I say no longer, because Lütke shows that 100 years ago it still at least partly existed on Lukunor. The truth of this thought seems also to be expressed by Kittlitz. But by now definitely inscribed patterns are no longer in effect and ornamentation is confined to groups of it on the legs--examples of it are given in the illustrations--; the patterns of women are more elaborate. Men, on the other hand, wear little or no ornamentation of their legs, but instead have designs on their arms; see Figure 9 [VMM: see source] of two insides of arms, which show numerous rows of patterns one above another and among them apparently spear heads rastüm (Figure 9b [VMM: see source]): The outer sides of the thighs [VMM: see source Figure 10a-d] usually have only two vertical pattern rows of shark teeth or fish; the favorite species are the pup and the küe. These patterns are included in the ornamentation of the women, Fig. 11a, b [VMM: see source] (the woman Netailemoar) and Fig. 12, and rank next to the many other patterns which are presented in Figure 79 [VMM: see source], The illustrations mentioned show the arrangement that on the woman Loalimul (Figure 13 [VMM: see source]) is particularly elaborate. In this instance we see ornamentation on the side and extending forward from the seat so that it occupies the space over the hip bone; from here a wide decorative stripe runs down the outside of the thigh to the knee, where a few rings--open to the side--encircle the entire leg. Around the back of the leg there appear a few unconnected patterns.

4: Krämer--38-41 (1909) 1937 Woleaians
116, 301, 531 Lamotrek

In the discussion of ornaments (Fig. 79 [VMM: see source]) we might add that the species of fish mentioned with the same name occur on Truk, but that in the latter instance the fish are dolphins, but not in double form. Another feature identical with Truk is the shark tooth that is so common. But the other patterns are usually different and the same is true of the names. [41]

With the exception of those mentioned above, no interpretation is possible for the many types of ornaments given in Figure 79 [VMM: see source]. An ornamented house gable (as is known, for instance, on Palau) is called tabau and the fact of the existence of the term proves its occurrence.

1·3

4: Krämer--41 (1909) 1937 Woleaians
116, 531, 386 Lamotrek

No details are available on the subject of painted ornamentation. Turmeric is acquired by trade transactions and is thus available like on the other islands, but it is rarely used. The red paint of the canoes has its origin in red earth, lap, from Yap or Truk; that of Yap is considered better in quality. From it the expression tabbi en lap, paint bowl, is derived and the word for paint brush is golelië.

4: Krämer--41 (1909) 1937 Woleaians
116, 304, 386 Lamotrek

No details are known concerning the method of tattooing. The instrument used is a pick which looks like the tool used to open ulcers. (Fig. 134 [VMM: see source]). Soot for the black color is not obtained from *savani* nuts but from drifted sap, *hurú*, which is placed over a small fire and then is covered up with a coconut shell; the coconut, in turn, is isolated by a layer of leaves. The soot settles inside. Also paraffin *rās* or *matiga* (=fat, because the natives thought that it was fish fat) drifted ashore but was not used for the same purpose.

4: Krāmer--41 (1909) 1937 Woleaians
116, 252, 415 Lamotrek

To cook--ūm. The container for flint and steel is called gaigers and is No. 2210 in Hellwig's catālogue; it is also known as gulegul.

4: Krämer--41-42 • (1909) 1937 Woleaians-1-2
116, 415 Lamotrek

The cooking snail, *Cassis cornuta* (Hellwig: *maiále*, *méal*, on Truk: *moéal*), in the past was very commonly in use for cooking and today is in favor as a water container.... [42] Opener for coconut husks--*kóăt* (see spade); wood-*kaingi*.

The coconut grater is very simple and two-legged; Figure 15 [VMM: see source] (Hellwig: *waigin* or *wegang*; seat of breadfruit wood). It is 67 centimeters long and 20 centimeters high. Hellwig 2319 for blade material uses a red shell called *belig** (Truk: *perri Venus* m.). But most often a piece of coconut shell is used as a grater, *metál*, and it is held fast by lashing (*gā̆gă* Hellwig 2092).

A spatula in the form of a fish is called *falalio* (Hellwig 2252: itik *eü le wong*) and is made of the armor of a turtle belly; the specimen in Figure 16a [VMM: see source] is 17 centimeters long. In Figure 16b [VMM: see source] it is ribshaped, has an ear and a length of 21 1/2 centimeters and is used to grate food. The knob of the instrument is known as *arrepél*. Hellwig has a specimen of pearl shell....

The word for spoon is *itĭt*. (Hellwig: 12 centimeters long.) The type represented in Figure 17 [VMM: see source] is made after the Palau fashion by means of a wood press. Hellwig lists the following terms: handle--*erál*, brim--*narél*, concavity--*lăl*, bowl—

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*Hellwig 2113: *pelig*, the end of a coconut is used for grating: the tip is known as *topälle*.

4: Krämer--41-42 (1909) 1937 Woleaians-2
116, 415 Lamotrek

lúgul. A Sorol man who came as a visitor to the island introduced the spoon. Previous to that spatulas had served as spoons.

Pounders of coral stone (Hellwig: vai lu pó (a), vairúpo) are not as beautiful as those of Truk, but they are characteristic since they are stepped and have caps at the ends; the specimen pictured in Figure 18 [VMM: see source] has a height of 15 1/2 centimeters. Most of them are of wood (Hellwig: wood--kil tia mangle?) they have cylindrical heads as in Figure 19 [VVM: see source] or they are cone-shaped and have perforated ends as in Figure 20 [VMM: see source]; the height is 20-23 centimeters. . . .

Ikisera made himself a large mortar (75:65 centimeters); the word for mortar is annif. Figure 21 [VMM: see source].

Tongs made from coconut frond stalks (Hellwig: umăr).

Fire fan (Hellwig: saipe, on Truk: sėiva).

The word for knife is ser; for the type made of pearl shell see Figure 40 [VMM: see source,] the fiber grater, djële, resembles the instrument in Truk. The blade of the knife, the tangitangi lü djële is peculiar and is made either from the larynx of a turtle or of coconut fibers üdi.

Drinking tubes (Hellwig: mangauru) are bamboo tubes used to suck up water from pits with dirty top water at the time of water shortages.

1-2

4: Krämer--42 (1909) 1937 Woleaians
116, 241 Lamotrek

The cultivation of taro resembles that on Palau. Work in the field is called *gelligel.* Taro is usually grown in swamps, which are known as *buorü.* The general term for a field is *bol,* and a single unit is *buonnű djemalū,* whereas a complex is called bonnap.* When the taro is ripe, the following steps are taken: digging up--*ŭiŭi* (*uot*), *gebuá* (*bullok*), cutting, *djarü,* of the leaves (=shoot--*bagü*), scraping off the mud from the fruit --*uiüegarre,* and washing--*djiri.* Fertilizing by means of green leaves (as on Palau) is called *uállü uot,* i.e., the leaves are spread out after they have been removed from the plant--*go uallū*--and are gathered in baskets--*djuge;* the mud (*Leberkässchlamm?*) is scraped off and this is known as *djioie medjaro.* Then the young shoots are planted. The best species of taro needs about 6 months; it grows lateral shoots--*tŏallag o li uot;* *burak* and *fillë* need longer; it is said that *fillë* is good even before the forest blossoming and still shortly after it, or about nine months after it has been planted.

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*The following distinctions are also made: a field is composed of a large piece of land which is called *djeadjüval,* a small piece of land *ádjalo* and *eabellüngüpei,* and a very small one *eagullung.*

4: Krämer--42 (1909) 1937 Woleaians
116, 252, 192 Lamotrek

lū	coconut palm	figs	gouall
mei	breadfruit	crataeva	gavudj (Truk: abut)
uidj	banana	sugar-cane	uou
uot	finest kind of taro	plant	fatogi

fille big taro (Truk: forest taro) resembling burak, bullok (Truk: pula and and mulek).

4: Krämer--44-45 (1909) 1937 Woleaians -1
116, 252, 784 Lamotrek

Hambruch mentions:
Edible plants

swamp taro	uŏt, file	papaya	papuâi	
mountain taro	bulăk	sugar-cane	uâu	
breadfruit	mai	sweet potato	gamŏti	
banana	uǐs	pandanus is not eaten		
fig	faliap	coconut palm	liu	
cucumber tree	awŭs (Krämer gavudj)	chicken	măluk	animals
		dog	gălăgo	
pumpkin	kălăvăs			

...[45]

The coconut palm claims first place as a source of food, but breadfruit, mai, is very important. For that reason, the taboos which the breadfruit god Sauaur imposes are of special importance. In September one tries to find magic and an oracle for the voyage to Guam and to discover which boats are good and lucky. Then the period of the breadfruit taboos sets in. During that period no trees may be felled, no bulis extracted, no wooden bowls and wooden boxes must be made and no nets may be woven (no handle nets may be made either). Cords must not be twisted, clay cannot be fired and sails must not be made of pandanus leaves. The end of the breadfruit harvest comes in July and is known as the eamóimai.

4: Krämer--44-45 (1909) 1937 Woleaians-2
116, 252, 784 Lamotrek

Then follows a solemn banquet, the iles, which is held in the evening and which is mainly given for returning fishermen and navigators who have fasted up to this time. At the banquet a prayer is said in order to avert evil.

On the island, breadfruit dough, mār, is prepared in the same manner as on Truk; it is said to be especially good when it is eaten together with tak, Belone fish.

Breadfruit dough is prepared for preservation on Elato and is known as mār (Hambruch)

4: Krämer--46. (1909) 1937 Woleaians
116, 241, 251 Lamotrek

When the breadfruit is ripe, it is picked; the bark is scraped off; it is placed in baskets and soaks for five to six hours in salt water; after that the salt water is left to evaporate. The fruit are put into shallow pits, lined with leaves and are covered with earth. They must stay in the pits for twenty-four hours until the fruit has become very soft. Then the soft mass is thoroughly kneaded together with leaves and packed into deep, lined pits; the holes are covered up with stones and the breadfruit preparation keeps in them for many months and years.

4: Krämer--46-47 (19[illegible]9) 1937 Woleaians-1-3
116, 252 Lamotrek

For immediate consumption, one part mar is mixed with three to four parts of water and the resulting mass is thoroughly wrung out in an old dress mat; then it is baked or cooked and is said to be a nutritious, though not very delicious dish; in the main it is eaten together with fish.

Elisabeth Krämer studied the preparation on Lamotrek and reports on it in the following manner; unripe breadfruit is peeled and the pits are removed; it is filled into a basket which is placed in stagnant sea water for half a day. Then the fruit is changed into another basket which is lined with fillĕ leaves and which is hung up for twenty-four hours. Once more the fruit is changed into another basket, lined with breadfruit leaves, which is hung up for a week. A hole one meter deep is dug and lined with a thick layer of breadfruit leaves; on this foundation banana leaves are placed and on them the breadfruit; then there is another layer of breadfruit and banana leaves. Instead of breadfruit, gull leaves may be used which last even longer. But in the course of a year the leaves are renewed every three months. Too much rain makes the mar rot. When the dough is taken out it is washed in fresh water until most of the acid has gone out of it; it is cooked once more before it is eaten, but only as much as is needed for one meal is prepared at one time. One of the dishes is called lüggum melli mare: the water of two old coconuts is kneaded into the mar; half a nut is grated; one part of the dough is mixed with a little water and cooked and the other part is kneaded with more water and mixed with the mar. The latter type of dough is placed in layers on piles of leaves; on every layer some of the first part, and cooked coconut milk are added, and altogether there are about three layers. Then it is tied with coconut fibers, filled into approximately four breadfruit leaves and one banana leaf and cooked in the oven.

Word List--Cooking

oven	um
to dig a hole for an oven	earüe um
fire wood	saffi
fire	eaf
stones for the oven	faiül um [47]
hot	apuŏsch
lay out hot stones	rāggu puori
scraping of taro*	faletti uot
wrapping of taro	tüggutuggu uot, ifferi uot
leaf	drŏ (droa--ripe coconut)
cover leaves	üff el um

A large amount of taro is cooked with expressed coconut milk when special feasts are

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*With the shell pelligelli eralet

4: Krämer--46-47 (1909) 1937 Woleaians-3
116, 252 Lamotrek

held, e.g., on the occasion of food presentations, pailügogo to the people who have helped with a funeral.

rouari uidj, green bananas are peeled and cooked in a pot together with water and expressed coconut milk.

4: Krämer--47-48 (1909) 1937 Woleaians-1-2
116, 226, 784 Lamotrek

The *alu* Saulal* is responsible for many of the fishing taboos. He has close contact with the ocean into which, deep down, he was banned because of his evilness; to him come the souls of the evil after their death. He has three servants: Alusitét, who is thought of as his son, who comes whenever someone breaks a taboo and Pónerol and Lepériperúodj (from *périper* "to cut"=*falafal* see the discussion of boat construction, and *uodj* "reef" which would give it the meaning of "reef cutter"); they are sent to help the humane beings. Soulal gave mankind the turtle which he made hard and strong. But if men want to get the benefit of his deeds they must obey his taboos; e.g., a man must wait for 10-20 days after having had sexual intercourse before he is again allowed to go out fishing; he must not touch the lure *pa* which is used for bonito fishing during one month, and by no means before the next new moon; in the case of the flying fox fishing, the fisherman must wait for two to three months before he may return to his house.

The fisherman must not touch the water holes in which coconut fibers are soaked; if he does he must wait for 4 days and for the same length of time may not eat any bonito in case he has beaten coconut fibers; the same taboo applies to any person who has touched excrement. The regulations apply also to women; they may not eat any bonito at all as long as they are in the *imatamai*, nor for three months after they leave. When a woman has been in the *imafatiu* she must wait for ten days.

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*He is thought of as the elder of the two brothers of Aluelap.

4: Krämer--47-48 (1909) 1937 Woleaians-2
116, 226, 784 Lamotrek

We have reported on the taboos west of the sósor boundary; sósor is the word for the fishing ground in the inland water mainly west of the mentioned boundary. If one wants to go fishing in that area no fire may be lit in the village after 10:00 o'clock at night [48] and no food may be eaten at that time. The boats that sail to the spot must first call at the islands of Puik (Búiüg) and Faleit before they may get started on the actual fishing trip. If the taboo is broken, legs and abdomen are believed to swell.

Among the sacred activities is the killing of fish with the ceremonial axe tellé i lolomai which is also used for the boat construction.... Taboo for women on Elato are the goruríap, sonmalot sóu (mackeral) and the skipiia which is held sacred on Satoan and before whom the natives must bow.

Reef Fishing; guis Catch.

The holes on the reef are marked by pebbles that lie next to their entrance. By means of a long, thick stick two to three meters in length one investigates whether anything has been caught in the hole. The octopus comes out and is speared. The following are some of the native terms used in connection with this form of fishing: bow--liketáfedj, arrow--eâuten which is a very simple instrument; fishspear Hellwig: tolig, wood--vas, prongs--rümul, obailitóto lig of coconut wood, tip--metale obai, end--sabille.

Hook fishing,

The fishhooks used in the west have previously been discussed in connection with fishing on Lukunor. A few illustrations 23a, b, c, [VMM: see source] show big lures and hooks that are pressed down; hooks used on Lukunor on the other hand, like those of Ralik (see there) are turned up more (cf. Hambruch: Nauru); the length of the hooks used in this area is about six centimeters.

Keeping of the hooks in boxes--sóp. The original hook was cut from a piece of coconut shell as it is pictured in connection with Feis, which is said to have been pulled up with a hook of this type.

Fishing lines are mainly made of fibers of coconut husks. . . . Hellwig's catalogue has some from the island of Elato and calls them by the name of djaluig. . . . Also fishing rods are known and used.

For kite fishing gedjeg, a thin line known as dja luga and made of aroma fibers is necessary; new kites are always made of an artocarpus leaf; [49] for bait goilul lu baggo is used and the garfish locks its teeth into it.*

Fishing with a Hand Line from a Boat

The best bait on the hook is octopus. The hook with its bait is tied to a stone with a slip knot and the stone is carefully dropped into the water. When it has fallen to the bottom of the ocean, the fish gradually push down in order to get at the bait. When the first stirring of the line is felt, it must be pulled in with one sudden movement. If the hook has caught the fish, the fish is pulled up, although it frequently happens that sharks catch it as it is on its way up to the surface of the water; there seem to be sharks in the waters around Lamotrek. If that is the case, the sharks must be caught first if the fishermen want to get their prey and to recover their fish hook. But after no more than half an hour, the fish has been digested in the stomach of the shark to such a degree that it can hardly be recognized. For that reason a black shark modjog, is feared greatly.

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*Catching is also done with the loop lóma pãgo with the purpose of later making strings, gúiluil, from the skin and of using them for tag fishing (Belone); the lines made from this skin are as thick as pencils and are often one to two feet long.

lukapá hooks (Hellwig: pa sar, see figure 23a of source) are used for fishing of gali and etam which are principally caught at night. The etam red surmullet swims around the region where the waves run high in the calm water of the reef opening at night; at low tide it stays inside and at high tide it goes out. Lure of pearlshell is called a passär, faipar, or sárrurod. Hellwig has a pearlshell lure with an iron hook without barbs; Krämer has nine hooks of tortoise shell, one of which has a barb rom, near the tip on the outside; the lures were black or reddish of meleagrina. The paluk (Figure 23b [VMM: see source]) is used for etam fishing which is done during the night. Figure 23c [VMM: see source] is used for the same purpose with a brown shiny lure of cowrie shell (cypraia), which is called upuil. For flies, the feathers of chickens or frigate birds are used (Elato) or else grass, búgor, as is the case with the pa wai hook of black mother-of-pearl, wai.

Hooks of tortoise shell are called gŏbodj, and one specimen is given in Figure 24 [VMM: see source], (Hellwig: ă bors, alü daidjau), They are used for larger fish, daidjau, and have a width of about five centimeters. The tips are strongly bent inward and are called lámagap. In the year 1910 they were no longer in use.

Fishing of flying fish, mangar, is done with an angle hook (see Krämer, Palau, III, page 77, Figure 62) in the month of December. On Sëtowal it is continued later in the season when the boats have returned from Poloat. Then the fishermen go into the

4: Krämer--48-50 (1909) 1937 Woleaians-4
116, 226 Lamotrek

canoe-house and the sorcerers begin to sing their songs. [50] [ER: some of the songs are given in the German text, but are omitted here.]

The fishing line with float called pil which is similar to the one pictured for Onoun, is now made ready ... The angle shaped hook is cut from coconut shell and tied as float to the coconut bottle that is stopped up. Of course, it is a piece of a young coconut kernel, which is scratched out of the shell with a spatula and which is given the shape of an octopus by means of a bamboo knife; the bait is tied to one end with a fine banana fiber. Then the angle with the float is laid out and observed from the direction of the sun.

4: Krämer--50-51 (1909) 1937 Woleaians-1-2
116, 226, 784 Lamotrek

Customs in Fishing

Later on there followed further taboos and magic and fishing at night to the illumination of torches.

Fishing of flying-fox starts in December and continues almost through the entire season of the trade winds. When the fishing period is finally over, the fisherman, after an additional waiting period of four days, may return to his house.

Fishing (búil) of bonito, garangap is still practiced. The fish is considered sacred only if it is caught with the lure pa (bā) on sea; this is quite in line with the Polynesian customs. We have already discussed the taboos; they are exceedingly strict.

Soon after a fish is caught, it is cleaned of all dirt with an ear branch. The catch is greeted with a special exclamation. A fisherman, who comes home feeling cold is the object of mockery. The men who have not caught anything are not in favor with the women. Fasts are prescribed for the time of the trade winds but are not necessarily observed from March to September. With reference to the banquet, iles...

After reaching the shore one carefully lays down the fish with their heads facing inland. They are seized by the tail and carried. Fish may not be swung to the sides as they are carried. If the person who carries them meets someone on his way he must not stop. When the fish is laid down by a house, it must be placed alongside the building with the head pointing in the direction of the sea. Then the stove, um, is started. When the fire is lit and the stove is getting hot, the fish may be cut. The animal is laid on its back and

4: Krämer--50-51 (1909) 1937 Woleaians-2
116, 226, 784 Lamotrek

the bamboo knife (not an iron knife) is held in the right hand. The stalk of a coconut frond may be used. One cut each is made lengthwise and across and then the fish is peeled out with the first finger and the skin of the belly together with that of the throat is removed, is whirled in the smoke of a fire that is lit on a coconut frond róurou, wrapt in breadfruit leaves, magárigar, and put in the stove. [51] The insides of the fish and particularly the roe are eaten raw, after they have been waved through the smoke for just a little while; the heart is given a similar treatment. The other insides are cooked. The head which is cut off, the shoulder pieces, the tail without bones and the back pieces are all laid out on leaves, wrapped and cooked on hot stones. The dress for the karangap fish is called magárigar. That finishes the taboos.

If a fisherman has broken the taboo and been near women and is taken sick after his fishing trip, Alusitét is thought of as the originator of illness and a sorcerer addresses a prayer to him while he stands holding two bunches of coconut leaves in his hands.

4: Krämer--58-59 (1909) 1937 Woleaians
116, 533, 789 Lamotrek

I present here some poems in their original text although they are said to have come from Oleai; but Agupelior of the latter island was not familiar with them.

[ER: The songs are omitted here. Their subject matter includes the following:

1. Songs sung on fishing trips.
2 Song to drive away rain.
3. Song to drive a wind spout away.
4. Song against sharks.
5. Canoe song sung when passing a shoal.
6. Song sung when a boat starts out on a fishing trip.
7. Fish song.
8. Catching of the Bonito.
9. Bonito song.
10. Song about turmeric leaves. [59]

This is followed by a breadfruit prayer, the gatóketok ali mai which refers to the growth of breadfruit. At the time when the prayer is uttered crushed ongorik leaves are shaken up and scattered.

4: Krämer--59-60
116, 226, 286

(1909) 1937

Woleaians-1-3
Lamotrek

Nets djauo, djrou.
Float--úgopēs, sinker--faurem.

The nets are made in the usual manner (according to Hellwig) with the netting needle, djaf, which must have the width of the mesh metal ("his eye") which is held secure by the knot búgabug. The yarn is wound around the shuttle kadjap; the split ends of the shuttle are known as ewále or kadjap.

The netting needle is generally of arur wood, but the shuttle is of bamboo, buái, which comes from the west (Yap).

The yarn, gologól, is made of the husk fibers of young coconuts, which must soak in water for three to four months before they may be treated with the fiber beater, the pelai or komang. Then they are twisted into thin cords, mut, on the thigh (or by a special mechanical device); [60] two or, more rarely, three or four mut constitute the gologól.

Made from coconut yarn.

garom	mesh is as thick as a pencil and is square; the net is approximately two meters long and one meter wide and is held by two men.
ugali vomei	the mesh is as thick as a finger (vómei--deep water)

ugalei mesh of the thickness of four fingers.
ieting (aating) mesh of the thickness of six fingers.
gal a net made in the Ifaluk manner. It is a net bag attached to three handle cords, by which it is hauled in. Into the netting, at the bottom, a live fish is placed. The diameter of the net is two to two and a half feet. For bait, ro and gidjegidj are used. The fish caught are mainly scarus species; often five to ten varying in length from a half to one foot are hauled in at a time.

swimmer above
uápes
sinker below
baurem

ū til (tin) is used for catching the small (5-8 centimeters long) til fish which resemble our sardine. gosi met a til is to be translated as "catching the eye of the til" and is the name of a song, which the women start singing on the fourth day after fishing has begun, and which ends with a general scream; for the first four days no til may be eaten, especially since at the start the returns are rather poor. til is eaten with its bones; the head is put into the mouth first; otherwise fishing will be unsuccessful. The net is a long sack held open by two parallel rods. A third stick lies across the two like a handle. Counts up to one billion (see Feis at the end) indicate the nature of catches of this fish.

ugalei (like garom above) serves as a net sack which comes handy when by means of rul lines--which are called rob here--a funnel is set up on the reef platform at low tide; through it the fish are driven into the net. The ugalei net is often laid out in a semicircle. In place of a second net often a basket u le moróuel (see above) is added; in the

4: Krämer--59-60 (1909) 1937 Woleaians-3
116, 226, 286 Lamotrek

case of garom they are mainly modj, márafas, etc.

A frame net, djrou soiloile is shown on Plate 5a [VMM: see source].

The frame is called atil, the fork ekan, the wooden section underneath the lashing básebas, the lashing vövö, the mesh metál, the knot bugabug, the tips of the net fangál, and the handle komásu.

Hellwig calls the fishing net djrauŏ, the front part of the frame gatille, and the back part viabále.

Hellwig: fishing net djrauŏ, frame atil.

Plate 5b [VMM: see source] is a net for catching the souls of Ikelur, which is called djrou i alus, because with it evil spirits may be caught that have been driven away.

A large fishing net was another specimen picked up.

4: Krämer--60-62
116, 226

(1909) 1937

Woleaians-1-2
Lamotrek

Fish Baskets u ul marauel (moróuel)

Angular baskets are not emptied by being turned over, but by means of a bent rake, tangak. [61]

Driftwood with Fish Baskets (gabeibei).

In the past driftwood trunks were looked upon as the welcome bringers of fish, which gathered around them. When the natives are out searching for floating logs and when they find them the natives take off their hats; they must not stand up in the boat, because alu Tautup might resent it. Before they tie the baskets to the logs they sing a song to Tautup. [ER: one of the songs sung on this occasion is given in the original text, but is omitted here.]

When the singing is finished, the fish baskets, ū le morouel, are tied to the side of the tree trunk. A few of them are in one line, with the bottom of the baskets up and the opening in the back on the leeside. The basket furthest aft is considered best. Then the tree trunk is fastened and taken in tow. The most common fish caught in this manner is the bream, rell.

Tying of the baskets to the drift wood is considered a task not without all danger, because sharks swarm around the logs. The natives tell that recently a shark bit a fisherman who had a fish in his mouth.

Fish baskets are submerged in the inland water, let down to a depth of 1-2 fathoms. The natives remember the distance from the land and then have no trouble recovering their traps. Handing in of the baskets buë or pio, is done with the kafáigo lifter. The word pio has given the name to the basket u lepio, which is otherwise known as ū le fato. (Then there is a rake tangak in Hellwig's catalogue with which the fish are taken out of the basket.)

At the entrance and further out towards the sea, baskets are dropped down to a depth of 7-8 fathoms and occasionally to a depth of 20 fathoms. The stones that weigh down the baskets, the faipăs, must be large and heavy. These depths are chosen only during the months of March and April when the current is slight and when the water is at low tide. Generally the natives know the exact spot where they have cast their baskets; they search for them with the hook, heave it up a little and let it drop back down so that the hook may find a secure position before the basket is hauled up. The following are additional types of baskets: [62]

ūs'sõ for catching the sand mullet. No bait is used to attract this fish but sand is piled up around the opening. In spots where seaweed, pom, floats around off the sandy beach, the baskets are placed in it instead of in the sand.

ū le pam is used to catch small sand barbels uorik, which are attracted by a bait pa (=pa lure) of rakum or raking le bëap; of land crabs. The opening is called úasig.

ulam are small baskets with which boys go fishing in shallow water, and which have bait in them. They are round in form.

4: Krämer--62 (1909) 1937 Woleaians
116, 412, 372 Elato 1·2

The pump drill is known as burabüra and comes from Elato. The wheel is of tortoise shell and the tip of the drill is of sharks' teeth. See Figure 134e [VMM: see source] for the hand drill.

4: Krämer--62 (1909) 1937 Woleaians
116, 412 Lamotrek

I was able to pick up an axe blade, ëtiligi.

Hellwig: tridacna--djim (Truk: sim).

Hellwig 2114 5891 is an axe made of conch shell called korolimang; on Elato it occurs made of lëang shell.

Hellwig's catalogue has a shell axe from Elato, marā́li délla (blade--délla), terebra--talingawat, blade joint--rodjăl ĕ (rosā́l e), neck of the handle--apirri gùle, handle--eràlle, lashing--vava, wood--djálo. The ceremonial axe is called tellè i lolomai.... The word for blade, chisel is pérogol, and the blow of the axe is tellè i falefal; apúnga sillë is the sound of the blow.

Coral stones, faiürr (Truk: fauir), ray skin (Hellwig: gillivai) or pumice stone miūr, mür, which drifts ashore...are used to smoothen the rough surfaces of the wood.

The fiber beater is called kománg; the wood is kaini and the tool comes from Pik.... At the end of the handle there is a knob, see Figure 94 [VMM: see source].

4: Krämer--62-63 (1909) 1937 Woleaians
116, 322 Lamotrek

Main products of manufacture: wooden bowls, houses and boats, small idols, and birds (Color Plate 2) [VMM: see source]. Among the small special objects there is a chair which Ikesera imitated from the model of a deckchair that he happened to see on the ships. [63] Photo no. 1026 shows Ikesera sitting on the chair (Figure 25) [VMM: see source].

4: Krämer--63-66 (1909) 1937 Woleaians-1-y
116, 415, 531 Lamotrek

Vessels tĕbbi (Hellwig: tapi), Plate rölig.
(cf. Plate 7.) [VMM: see source]

These vessels are made of wooden blocks or boards; see Plate 8b [VMM: see source]. bóati--lugs are found on them as the illustrations show (the same as on Truk, Palau etc.). Bowls may vary in shape: the foot may be roundish and raised; the total height is 13 centimeters, and the width of the bowl amounts to 32 centimeters. The brim of the bowl is often almost hexagonal, as the specimen in Figure 26 a [VMM: see source]; the base sometimes is two-legged (b). The round bowl in Figure 27 (Kramer 452=3207) has two high feet which stand on a base and which facilitate eating; the entire height of the bowl is 25 centimeters, and the length of the roundish bowl amounts to 24 1/2 centimeters (Hellwig 209k: foot--perël).

The bowl in Figure 28 shows a somewhat lower foot, for the latter is only 6 1/2 centimeters in height; it is actually a low stool with four legs on which rests a longish bowl which has a length of 21 centimeters and a width of 13 centimeters. Hellwig 2336 is similar in shape.

Figure 29 [VMM: see source] shows a tray for eating fish which does not have a high base; nevertheless, we may notice a slight elevation at the right of the illustration. The plate is oval and pointed at the ends, 42 centimeters long and 22 centimeters wide and has a low molding along the edge, which in effect seems to be [64] a little fence; there is a hole in it at one side for the suspension cord.

Hellwig 2226•6006 is called tapi lemálu wulól; it is longish in form but is not painted red and does not have any inlay of mother-of-pearl.

There are three bowls in the Linden museum in Stuttgart which are said to come from Lamotrek: one is flat and oval, one is round and flat and shallow, and one is deep and oval in shape and has two bird heads instead of lugs; in the latter case the foot is low and represents a closed square.

Bowls with lids. The box in which the fish hooks are kept, the sóp is such a chestlike vessel; see Figure 30. The length of the specimen pictured is 12.4 centimeters and the width may vary from 3.8 centimeters, while the height is 4 centimeters; Hellwig has a bowl with a lid which he calls sáp; for the box itself he uses the word bassobasso, the lid is gárebal, the knob bóatil, the brim nadjel, and to open is sugi.

A peculiar bowl is a specimen with a lid and a decoration of Greek figures; one of the figures is represented seated on the long side whereas a person is shown standing on the short side. It is said to have been made by the Spaniard Gulio, who happened to be on Lamotrek at the time of the typhoon of 1907; the box is 77 centimeters long, 27.6 centimeters high and 27.5 centimeters wide. Figure 31 [VMM: see source].

The bird bowls resemble those from Truk. Kramer 493•3247" has a horse-shoe shaped base formed by the two feet of the bird as in Figure 32 [VMM: see source]. The length of the bowl is 37 centimeters, and its height is 20 1/2 centimeters. The model must have been a frigate bird; Hellwig calls the bowl *tapi a gataf* and says that it is meant to hold the color substance that comes from Yap. Krämer 453=3208 is called *tapi e lāp*; it does not have a foot and for that reason is suspended; it is 48 centimeters long and has a piece of wood which is used for painting since the bowls are used for paint. One specimen is pictured in Figure 33 [VMM: see source].

A bowl very similar in form to the one last mentioned is in Berlin, and one with a bird hiding its head and a pointed head and forked tail comes from Elato; it is 50 centimeters long.

Among the vessels we must also count coconut shells; one of them, known as *dagág a lül*, is set on a round base as in Figure 34 [VMM: see source], and has [65] a handle. It is said to have been invented by the boy Malüvit, when he was between 7 and 8 years old; this boy is credited also with having started this type of vessel in trade. Naturally we are in this instance dealing with foreign influences or else we must interpret it as an old Indonesian motif since bowls on stands and some with handles occur in West Indonesia. It is used as a drinking cup for water or *garri* (palm juice) (13.5 centimeters wide).

Containers of coconut are called *ware*; their shape may be that of a nut as in Figure 35 [VMM: see source] where the length is 15 centimeters and the width 8 centimeters; in other instances they have lids (*pelipelal*) and bottoms; Hellwig 2246=6023 Figure 36, has a height of 7 centimeters. Purpose: for keeping fish hooks, medicine etc.; they are also used as containers for fire wood, *gulegul*. In addition there are containers of

4: Krämer--63-66 (1909) 1937 Woleaians-4
116, 415, 531 Lamotrek

bamboo which are decorated in the same manner as in Indonesia. [66] Hellwig 2228-6008 Figure 37, has on it *arepél e bulugale* "tails of the b." and shark's teeth, and the patterns are arranged in six rows. Hellwig 2330-6099 Figure 39 shows various ornamental patterns, e.g., 9, 11, 22, 33, 43 and the *pup*-like little men of 23; they are either half or double. Hellwig 2118 has a scratched decoration of *tirīgi* points.

In Berlin there is a bamboo stick with many designs scratched into it including birds, crosses, suns, teeth; it is similar to the specimens that have come from Oleai,

4: Kramer--66
116, 411, 721

(1909) 1937

Woleaians r-2
Lamotrek

Due to the peaceful attitude of the population, clubs and spears are nonexistent. Hellwig collected a knuckle-duster--*radjeras*, with fish spines--*ig* *e* *valeval*.

4: Kramer--66
116, 804, 192

(1909) 1937

Woleaians
Lamotrek

Measures

gat, sigat	length of a finger = 3 inches
ruagat	length of two fingers = 6 inches
siligat	length of three fingers = 9 inches
fāgat	length of four fingers = 12 inches
ang, siang	1 span
ruang	2 spans
siliang	3 spans etc.
rolibos	1/2 Elle [ER: an elle equals about 0.7 yards]
gopa	1 Elle
sipap	from the finger tips to the middle of the chest
singaf	1 fathom
sigip	1 foot

Plaiting feifoi or feifeu
to split--gassiet

Pearlshell, baura (?) used to smooth the pinnae and to scrape the fibers; Figure 40 [VMM: see source] (especially used for the treatment of banana fibers; the shell has not been pictured previously).

a. Mats

Mats, coconut fiber mat, girre, made of two parts (on Truk: kinni or kiri).

Hellwig 2278=6051 Figure 41 [VMM: see source] is called gilli and is a small mat of coconut pinnae which is used for water drainage; in rainy weather some of the ground maybe washed away at the wall of the house, and the water may enter the interior of the building. With one movement the mat is pushed into the breach at the house wall so that the water may be diverted. Hellwig observed its use in house 24a which is known as Imeilap (size of mat 30 centimeters).

Hellwig 2258=6033 is a mat of coconut pinnae, ülaf, for the protective huts on the canoe platform (Ifaluk man). Like all pandanus plaiting, the pandanus mat kiĕki is made exceedingly well on the coral islands; this is also true of Truk although, in fact, it is only the population of the reef island of Pis that knows a great deal about this work.

b. Baskets

Some of the baskets from Lamotrek and Elato are here pictured on Plate 5 [VMM: see source]. First we shall mention the bags made of pandanus, the containers with lids that look like our étuis, and the open bags.

Containers with lids.

Plate 5c: this container is called sigerára; the same term is used for the strips of pinnae of the measuring line tal i felefel.

c. Open Bags

Plate 5 l, illustrates gaigérs from Lamotrek; Hellwig collected an identical gaigérs from Elato. Plate 6 m gaigérs with handle. Hellwig lists [68] another bag of this type, gaigérs. The pandanus leaf strips that are plaited into it are known as faivoi; those pointed down are the ealle and those pointed up are the ifak. Hellwig, uses the word gaigerre* whereas I have noted gaigadj for Plate 6 [VMM: see source]. The r of Hellwig's points towards the dj sound, cf. Truk and Djuk.

Plate 6k gatofadj, is more coarsely plaited and is used to carry food. m. gaigérs, f. gaigadj and k. gatofadj have a handle; in the case of f. it has two legs on both sides at the point of joining. k, and m. have the handle joined to the basket at the corners of the bag-shaped basket, but the four legs of f. are in the middle of the sides, which, however, appear as if they are open.

The same is true of the baskets of coconut pinnae. Plate 5n, büro and 5e gad, which are used on the occasion of wedding banquets; and they seem to be somewhat coarse and

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*Hellwig 2III 5888 gaisérse or gaigerre djelū with an inner compartment djelū; with a hair cord.

4: Krämer--67,-72 (1909) 1937 Woleaians-3
116, 285 Lamotrek

more careless work as compared with the pandanus plaiting. The word gad or gadŏ (Hellwig: kad) was not heard on Truk.

On Oleai, a basket is called gad or kaporro (Hellwig: kaporro, a small basket plaited from coconut pinnae coming from Lamotrek) gad-gado appears above (k) in the word gatofadj; the analysis of the word would give us a gato of pandanus fadj and indicates that the gad basket is made of pandanus and therefore is finer and better; it is probable that fadj is hidden in gaigadj in 6f.

A bag djotuárĕ (Hellwig: drottuare) from Elato has an opening ewálĕ and rings talinal.

No. 5e gad show the two ends of the bag pointed up whereas the three handleless coconut baskets g, h, and i are pointed exactly in the opposite direction, namely down.

These are the baskets which are called the wotau; one of them, plaited of pandanus, it resembles the one here given on Plate 6e [VMM: see source] which above was called gaigers (gaigadj). The coconut fiber basket is called boddou (Hellwig bóatau and bodau); Hellwig has the same type from Lamotrek where it is known as watauro with the handle djale; that means that a basket of the form pictured both of coconut pinnae or fibers is called wotau or boatau.

In the collection the following baskets are included which are plaited from coconut pinnae: Plate 5g is called votau; Plate 5h also known as votau tied with a hair cord from which hang some snails. Plate 5i Hellwig 2267·6041 watau; also Hellwig 2202-2976 has a hair cord; in the latter instance the following comment is given: the basket can be

4: Krämer--67-72 (1909) 1937 Woleaians-4
116, 285 Lamotrek

tied three times by [69] means of hair cords sīm and snails tígere (Elato). Hellwig 2321 6091 is such a hair cord, which is shown in Figure 42 [VMM: see source] and which occasionally may be seen worn as a bracelet; it is 75 centimeters long and the snails resemble dolia.

Since the process of plaiting a wotau basket was not included in the Truk volume it shall be treated here. The first four plaiting stages a-d are given in the Truk volume, page 172.

[ER: The discussion of the technique of basket making is omitted here.] [72] We should add that the round basket, Hellwig 2109-5883 which is called kapéas or apéase, occurs; it has been discussed in Kramer where it is known as abéas.

Finally there is the fan, saipe (Truk: áliba or saiba); the point is known as botili á lipe (Truk: áliba), and the handle as eráll (e). A gáliba fan (Truk: áliba) is used for magic practices (see Figure 68). [VMM: see source]

4: Kramer--72 (1909) 1937 Woleaians
116, 283 Lamotrek

Rope Making.

The hand movement in twisting is a continuous change of up and down, with the right hand (gel) and the left hand golemong (mong--left). The gologol [VMM: twisted cord] elastic; a bunch of three loops called vóngalima is used to catch the float that is detached from the boat. The cord has a thickness of 3 millimeters. The native term for cord strand is mut, roll Hellwig 2108 baidjórro...

The golomong is a rope twisted from four strands that are turned to the left and is used for rigging; it is twisted by an up and down movement of the hand. The rope is called pelitél.

Rope spinner Hellwig 2140 5920 waitilidja from Elato, 2297 6067 bait; thus the first word is to be broken down into bait ili djo "twister for the ripe nut"; it was not used on Truk but on Póloat (Figure 44 [VMM: see source]); Hellwig 2297 6067 shows the bait and its parts: stick--kalaniál, transverse beam--paile, of wood--nga, bamboo tube--ngat, knob at lower end--korodjol (Hellwig).

4: Krämer--73 (1909) 1937 Woleaians
116, 164 Lamotrek

"We," [VMM: says Elisabeth Krämer] "arrived on the island of Lámotrek on November 22, 1909 immediately after a great epidemic which had resulted in a large number of deaths and had killed men, women, and children."

4: Kramer--74 (1909) 1937 Woleaians
116, 286 Lamotrek

That weaving is very important on the island is indicated by the many ornamented looms, or looms of types that we have not observed on other islands of the Carolines (Figure 45h-l). [VMM: see source]. Their wooden frame work serves to receive the warp and as a foot rest for the women weavers. Figure 46 [VMM: see source]. Setting up of the (continuous) warp is done, as on Truk and Tobi and most of the other islands, on pegs that have previously been described. They are driven into the ground at certain distances from each other and the continuous warp thread is wound around them in a prescribed manner. As everywhere in the South Seas mats are woven from Hibiscus and banana fibers.

4: Krämer--74-75 (1909) 1937 Woleaians-1 ·2
116, 285 Lamotrek

a. Preparation of Hibiscus Fibers [VMM: for mats]

One takes switches of bush hibiscus or preferably some from the tree-like species which is rarer; the bark is removed in as big strips as possible. [75] For four to eight days these strips of bark are soaked in salt water or in the taro swamp; when they are taken out, the fibers are separated from the land, outer bark so that they become flexible. When these fibrous pieces have been washed in sweet water and all juice has been rinsed out, they are dried, cut, split into thin threads which are knotted together and thus provide the material for the warp. Their natural color is a light yellowish-grey but they are sometimes dyed black.

b. Banana Fibers.

The effect of these fibers [ER: as compared with hibiscus fibers] is lighter, finer and more silky and in the case of many of the mats of women they constitute an interesting contrast to the paler hibiscus fibers.

For use, the outer seven to eight leaf shafts are taken off a banana trunk; the ones that are left, the inner ones, are too soft to be useful. Each one of these meaty shafts is placed over a round piece of wood and is treated with a pearl shell which has been ground so as to have a concavity at one end (see Figure 40 [VMM: see source]). All the flesh of the leaf is scraped off, and the treatment is continued until most of the fibers appear; then the latter are washed, dried, cut in a certain length and thickness, knotted and thus give the banana yarn.

4: Krämer--74-75 (1909) 1937 Woleaians-2
116, 285 Lamotrek

uidj	banana yarn
gassai uidj	separate banana shafts from the trunk
ligâtang	side edge of every shaft
raruidji and ra ri uidji	scraping (of the shafts)
puai	pearl shell with ground edge
bigugal	banana yarn dyed black
gilifer	hibiscus fibers
tafä engang	split with a nail (hibiscus yarn)
litelli moei	loose material for knotting torn threads on the loom.

4: Krämer--75-76 (1909) 1937 Woleaians
116, 386, 285, 531 Lamotrek

c. Dyeing [VMM: of fibers to be used in mats]

Both gilifer hibiscus fibers and uidj banana yarn are dyed black when special designs are to be brought out in the textile. The yarn is first dyed in a greenish juice which is brewed from crushed terminalia leaves and water. Then black pumice stone with water is scraped on iron and young coconut husks are thrown into the liquid; a special greasy type of soil that drifts ashore is added; the fibers are put in this liquid with its coloring substance for twenty-four hours. Then they are rinsed and dried. In more recent times occasionally red threads have appeared in mats; they have been dyed with artificial dyes --red, green, blue, and violet--that must have been acquired through trade and are not readily available on the island. [76]

An example is Krämer 518, a mat with three red stripes, which resemble Krämer 519 (najelle malu galapal with small stitches gukudj); Krämer 460 dõr peig...has three green stripes and the same applies to Krämer 520; Krämer 521, paliälüf, has a red stripe along the edge and three stripe patterns--1 red between two green ones (similar to the mat on Plate 7e [VMM: see source]); Hellwig 2272 along the edge has two green and, in the middle, three stripes--green, black, green--; Krämer 515 is similar; it has spotted stripes and red transverse ornaments which are known as galut ma dab.

4: Krämer--76 (1909) 1937 Woleaians-1-2
116, 285, 291, 531, 562 Lamotrek

First Type of Mat
(cf. Plate 6, 7, 10 [VMM: see source]).

Mats of hibiscus with a pattern of seven stripes are worn by women, whereas mats with seven stripes worn by men are made of banana fibers.

The éllepat a le gílifer is such a hibiscus mat for women; it has seven black stripes and six light stripes of yellowish natural color between them; the effect in the case of the latter is produced by some groups of white, shiny, banana fibers. Some white banana fibers. Some white banana threads are even introduced into the black stripes; they are used either one or two at one time and are so fine and thin that they do not weaken the impression of blackness. The effect of most of the double threads in the black fields is purely ornamental. In order to produce this effect, four shed formations are necessary, whereas the entire remaining part of the mat is woven with the two sheds of the plain weave. To weave ornamental stitches by means of the four shed formation is known as gásuitieb, two shed or plain weave--aláli pelách. From now on I shall talk about these types of weaves using the native terms; the word for banana fiber is uidj, that for hibiscus fibers gilifer.

garīer is the name for the seven striped men's mat which is made of uidj. It is woven with finer threads than the women's mat and, when especially fine, it is known as garier kénusch (Plate 6i [VMM: see source]).

Most common are plain weaves, alàli pelách, but also three and four shed patterns,

4: Krämer--76 (1909) 1937 Woleaians-2
116, 285, 291, 531, 562 Lamotrek

gásuitiěb, with the above described ornamental effect in the black stripes occur. galut is the term for a seven-striped mat, in which the pattern appears as in gásuitiěb on both sides. It is a four shed pattern.

4: Krämer--76-79 (1909) 1937 Woleaians-15
116, 285, 531, 177 Lamotrek

The following types of striped mats are known: *marŭp* made of *gilifer* with five or six stripes; it is a coarse, plain weave which is often dyed with traded dyes. The black, green or dark blue stripes are broken by white, red or other colors and the intervening sections appear uniformly light. I did not see these mats in the unfinished state while work was done on them; they occur identically on Sëtoval and thus it is possible that they have been traded on that island. They look very modern; I learned that on the surrounding islands of Sëtoval, Pollap and others no weaving had been done, because it was taboo. [77]

I shall now go on to describe the characteristic mats with three stripes; additional ornamentation of them are the black patterns which are produced by fibers introduced in the direction of the weft, which constitute the transverse bands at the beginning and the end of the mat. In the course of weaving black *gilifer* fibers are sent through the warp threads between every weft by means of a little wooden rod; they are fastened and held secure by the following weft. This is plait weaving known as *dab*.

Second Type of Mat.

The *peig* mats have three stripes and are woven of fine, white *uidj* fibers with narrow black marginal stripes and a wider black stripe in the center* and very narrow red threads may be used in the center; Plate 6a-f [VMM: see source].

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*Plate 6b [VMM: see source] has three wide stripes *peig na tas*.

4: Krämer--76-79 (1909) 1937 Woleaians-2
116, 285, 531, 177 Lamotrek

We must add in the case of the majority of the peig the dab pattern, latitudinal stripes at the beginning and the end of the mat, which are very delicate in these fine mats.

The black stripes in the longitudinal direction may either be weaves of uidj or gilifer; the dab patterns are always made of gilifer fibers, which in their dull blackness contrast very nicely with the glossy, light uidj.

My studies of native weaving were greatly aided by the assistance of Bessi (Plate 3d [VMM: see source]), the half-breed daughter of the English trader Lewis. . . . In order that I might become familiar with the various dab patterns, she wove for me an exceedingly beautiful, abundantly ornamented mat (Plate 7d [VMM: see source]) with a great variety of latitudinal designs (Figure 49 [VMM: see source]). It has the name najile malugelep al--dab o fasch and belongs to the group of the three-striped peig alali pelach (with plain weave). The wide stripe in the center is broken by two white, and one red, lines. In the plaiting work, dab, red and green threads have been used in addition to black ones and this variety is a concession to modern times. The patterns however are of the true old type and have names and significance. Some of them are said to have originated on other islands. [VMM: see source Figure 47, for illustrations of the following designs.] When one begins at the upper end, one comes first to

1. A. uassüch	pattern for the beginning of the mat
2. B. langodab	a very narrow border which serves to outline a pattern

4: Krämer--76-79 (1909) 1937 Woleaians-3
116, 285, 531, 177 Lamotrek

			and which appears immediately above C.
3.	C.	sepasse iliuil	canoe sails of several boats that sail together.
4.	B.	langodab	see B, directly underneath C.
5:	D.	uadj	neck tattooing of a man
6.	B.	langodab	see B. [78]
7.	E.	fäsilümat	eye (from Faraulap)
8.	B.	langodab	see 6. B.
9.	D.	uadj	see 5. D.
10.	F.	uägüpä	unexplained
11.	G.	garrach	plant design from Ifaluk
12.	H.	ngingi	neck tattooing of a man
13.	J.	bub (pup)	a fish (see Truk, page 150 X) [79]
14.	K.	päülümel	a flying bird
15.	J.	bub	fish, see 13.
16,	C,	kusae	pattern from Kusae
17.	M.	fäülümat	eye, from Ifaluk (see 7)
18.	C,	kusae	see 16
19.	N.	gogotjub	see 12
20.	O.	pöulul	"round thing"
21.	P.	ngilipaggo	shark's tooth (Truk, page 188 b).

4: Krämer--76-79 (1909) 1937 Woleaians-4
116, 285, 531, 177 Lamotrek

22. Q.	*ligongare*	Ifaluk pattern
23. R.	B	=Bessi, the plaiter
24. S.	*fatarigavǔong*	small animals of the sea lined up

The majority of these plaiting patterns definitely have a left side, but there are some among them which look alike on both sides. If the latter are used for a fine *peig* mat, and if the decorative stitches appear alike in the black longitudinal stripes on both sides, then we are dealing with a rare and valuable mat, which is called *peig galut*.

It has been mentioned above that *peig* also exist without *dab* patterns; they are shown on Plate 6d and f [VMM: see source]. Finally we want to refer to the *lugüllü uidj*, mats of coarsely split banana fibers, which may be compared to the *peig*, except that they are much coarser. As in the case of the *peig*, there exist various sub-types: 1. completely white without any ornamentation, 2. with black stripes along both sides and with or without *dab* (Plate 6h [VMM: see source]) 3. with a central stripe in addition to the stripes along the edges, which makes the mat three striped, 4. three-striped and ornamented with *dab*, having at both ends coarse, simple patterns of black *gilifer* fibers (Plate 6c [VMM: see source]). All these mats have plain weaves. In addition to the local weaving products, one sees mats imported from Truk; especially men are fond of the plain, white banana fiber mat, which is called *aliel*; a yellowish type is known as *garite*. *ngăremus* and *pagutiu* are two types of mats for women that come from Truk.

4: Krämer--76-79 (1909) 1937 Woleaians-5
116, 285, 531, 177 Lamotrek

Words:

fisudab	lattice weave (of dab pattern)
djuidab	needle used for the lattice weave
famalüdab	pattern of the dab

The Technique of Weaving

Winding the Warp

Pegs are called maiuel. For winding the continuous warp, five pegs are used which, here, as everywhere in the region of the South Seas, are driven into the ground at a certain distance from one another. I measured 4 1/2 hand spans from the first to the fifth peg (Figure 48).

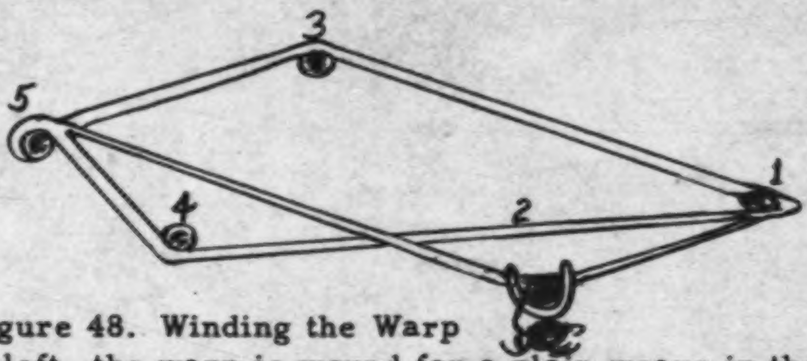

Figure 48. Winding the Warp

[80] Counted from right to left, the warp is wound for a plain weave in the normal manner so that the heddle threads are introduced at no. 2, no. 5 is the cross, no. 3 the cloth beam (transferred to the warp beam) and no. 4 the shedding stick.

The two sheds of the plain weave on the warp are prepared by a double tour. 1st half: the warp thread begins in front of 1 and runs in back of 2, in front of 4, and from behind around 5; then it crosses and in back of 3 runs back to 1, 2nd half: in back of 2 (warp threads laid around it) and 4 and 5 and back to 3. These double tours always remain the same, with the one difference that the heddle threads hold the warp threads alternately right and left of peg 2.

Two double tours can be expressed in the following manner by numbers; only the peg which remains in front of the thread is mentioned. 1, 2, and 5 are always alike and therefore are not mentioned. Wound from right to left the system is:

```
              2
4          L  2
              2
4             2 L x
```

If the color of the thread is to be changed, for instance from white to black, then the old thread is cut immediately behind no. 1 and the black thread is knotted on at this point (x to the right of 2).

For the fine white uidj threads in the black stripe only one half double tour is needed; thus one winds 2 1/2 double tours in black, 1/2 in white uidj, and once more 2 1/2 black. In the finished textile, e.g. the striped mats of the men, white threads will appear in the black stripe.

In the women's mat described, first thin single threads in the black stripe alternate with decorative stitches; for this 2 white uidj threads are necessary and are wound in one double tour. In order to produce this effect two more shed formations are necessary. They are not considered when the warp is wound, but are added later on when weaving has begun.

When the warp of the width of the mat to be has been wound around the pegs it is taken off by two women; they go about their job in the manner prescribed and very carefully transfer the warp to the loom and straighten it out. To straighten out the warp is known as gaporette. Two flat sticks and several thick fibers are woven in; they serve as shedding sticks and around them the warp threads are distributed and moved in such a fashion that they are finally arranged in the desired [81] width of the mat. Weaving is begun with a shed held open by the shedding stick and one produced by the heddle; both are maintained until the very finish of mats of plain weaves.

Then there are the gasuitiěb mats with black decorative stitches. The sheds necessary to produce this pattern are formed after weaving the mat in a plain weave has progressed to about the width of a hand. The sword is sent through the shed of the heddle, most of the decorative threads of the warp (the black threads) are on top, whereas on the other side the black threads run under the sword and over the shedding stick that is moved back. A flat piece of bamboo, the gasuitiěb is sent through the warp in back of the shedding stick in such a manner that it covers only the black threads that are meant to produce the decorative stitches (those that lie next to the white uidj threads) whereas all the others are over it. (Figure 49 [VMM: see source]). After the stick has been inserted it is used in the next shed together with the shedding stick, so that the threads which it covers up cannot come to lie on top, but must remain underneath where they produce the black stitches on the lower side of the textile. The next weft in the heddle shed leaves them again underneath and it is not until one comes to the third shed that the stick is pushed back so that the threads may reappear. That means that they have been covered up three times and thus formed the stitches on the back side of the mat.

Manner of treading:* shedding stick with gasuitiěb
heddles
shedding stick
heddles
shedding stick with gasuitiĕb, etc.

In this manner weaving is continued until almost at the end, at a hand's width from it, one changes back to the plain weave used at the beginning. The final product is a mat with loose stitches on one side. The wrong side becomes the right side of the mat. It has three shed formations. If the mat is meant to look the same on both sides, a second heddle thread is added [82] which holds the same black threads as the former and lifts

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*A technical expression taken from the plain weave loom; it denotes the sequence of shed formations.

4: Krämer--79-82 (1909) 1937 Woleaians-5
116, 286 Lamotrek

them together with the heddles so that the decorative stitches are also brought out on the right side of the mat.

Treading method:
shedding stick with gasuitieb
heddles
shedding stick
heddles with 2 heddles
shedding stick
heddles
shedding stick with gasuitieb, etc.

In this manner loose stitches result on both sides, and the threads which otherwise remain underneath because they belong to the shed are lifted so that for three turns they remain uncovered by the weft.

4: Krämer--82
116, 438, 574

(1909) 1937

Woleaians
Lamotrek

Trade is carried on principally with Truk. Attention is given to the question of tribute paid to Yap. I learned the following story in this connection: a woman, Lefagemai from Lamotrek drifted west and reached Yap, where she was hospitably received by the chiefs. When she was ready to sail back home she received presents of turmeric (reng) for herself and for all the chiefs of the islands, who in turn were obliged to make tribute payments.

4: Krämer--82 (1909) 1937 Woleaians
116, 484, 651 Lamotrek

Hambruch learned the following on Elato: Yongelăp (the oldest and highest god) stays on Yap, and tribute payments must be sent to him there. The Lamotrek islanders and natives of Sëtowal do not take their goods directly to Yap but only as far as Oleai; from the latter island they are taken west and are landed in Gatspar. Natives of Ifaluk, Fáraulip and Aurepik undertake this voyage and everybody meets on Oleai. The voyage is by way of Sorol, Uĕjü and Mogemog.

4: Krämer--82-83 (1909) 1937 Woleaians
116, 438, 484 Lamotrek

From early times on, the Lamotrek islanders have undertaken voyages to Guam with the purpose of trading ropes, fibers, mats, shells, etc. The goods which they wanted to trade they took to Poloat and exchanged them for turmeric (rang) and red shells (faibar) although this fact did not keep the natives of Poloat from undertaking their own voyage to Guam. But, as it were, they asked for permission to sail their ships from Lamotrek, which ruled over the sea as far as Poloat and Ifaluk. . . . With reference to Yap the following ought to be added: they sent their trade goods to Oleai, to Vótagai, for they feared the Yap islanders, thinking that they had at their disposal more effective mádjemadj magic for typhoons and illness. [83] The things of Lamotrek belong to the chiefs Ruébong and Inefel; Ruébong is the head and Inefel is his assistant.

When the trader Lewis came to Gogilrau* and reproached him for spoiling the children on the island he answered: it is not us, but their own gods who spoil them, because they have broken the old taboos; Aluelap gave them women for natural use, but they abused them.

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* Another name for Agupelior on Oleai?

4: Krämer--83-84 (1909) 1937 Woleaians
116, 342 Lamotrek

On Lamotrek a frame house of timber which stands on the level ground is predominant; it is shown on almost all photographs. Its parts are best seen in Figs. 52 and 59 [VMM: see source]. They show the upper and the lower frame work, walls of wooden boards, and in them a door both on the gable side and the long side of the building (see Fig. 51 [VMM: see source]) . [84] The gable is covered with a grating and coconut pinnae or mats over it. Fig 72 [VMM: see source] clearly shows the gable side of the house Lemar from the outside; on this picture we may also observe the growth of young ubud leaves, because the house has been subject to magic. Usually the lower longitudinal beams stick out beyond the side of the gable, so that one can place a plank on both ends and thus make a seat (Plate 8c [VMM: see source]): Pillars may rest on the ends of the beam (Plate 8a [VMM: see source]) or another beam may be laid across them on which the king post stands in order to support the ridge piece which is also projecting (Plate 8d, [VMM: see source]), the result is a porch which may be open or covered over as Plate 9a shows. All these features of buildings have already been discussed in relation to Lukunor, which is the easternmost of the islands on which these frame constructions occur. Sometimes a hipped roof is added to the gable and is untidily supported by a few thin posts.

4: Krämer--84-86 (1909) 1937 Woleaians
116, 342, 504, 531 Elato

On Elato there may be a semi-conical roof so that the gable slopes; here the lower part of the house, the wall, is made of coconut mats (Figure 12a [VMM: see source]). Sometimes coconut fronds are hung directly from the ridge, and their stalks are pointed up.

Such semi-conical, sloping roofs may also be observed on the canoe-houses (Figure 53 [VMM: see source]) which are open all around, e.g., they do not have any walls. In this case, the lower frame beams do not exist [86], but only the upper framework is there and consists of square roughly worked beams (Plate 9c [VMM: see source]). They are often elaborately ornamented and the same is true of some of the square purline (Color Plate 2 and Plate 4a) [VMM: see source].

4: Krämer--86-89 (1909) 1937 Woleaians-12
116, 343 Lamotrek

Many of the small houses stand directly on the ground and the eaves almost touch the ground (see Figs. 50 and 51 [VMM: see source]) or on stone platforms. A storage house erected on a foundation is shown in Fig. 54 [VMM: see source]. On the other hand, coral stones are frequently scattered around the house; more rarely the houses have a stone enclosure (*óror*), Fig. 68 or as a low log fence (Fig. 52 [VMM: see source]). In the case of the *im*, the eaves of the roof are often 1-1 1/2 meters above the ground.

The hexagonal houses in Fig. 55 [VMM: see source] which are more common on Oleai and are described in that connection, often have ornamentation on their gables underneath the overhanging roof; two examples of this kind are given in Fig. 56, a and b [VMM: see source]. The designs of the ornaments are fish, lozenges, sharks' teeth, etc. Details of arrangement are given in the section dealing with Oleai. One might be inclined to assume that [87] we have here an instance of borrowing from Oleai, if it were not for the love of decoration which may be observed elsewhere, e.g. on the canoe-house Aboi; Elisabeth Krämer has made a water color painting of the latter (Color Plate 2 [VMM: see source]) in order to convey the correct impression. The ornamentation which decorated the inner sides of the beams of the framework and the rafters is rendered in detail in Fig 57 [VMM: see source]. We did not observe anything similar on Oleai, nor did we see on the latter island the beautifully decorated looms which were shown in the chapter on weaving. [89]

4: Krämer--86-89 (1909) 1937 Woleaians-2
116, 343 Lamotrek

Types of Houses.

fal lap	"large houses," probably a sort of temple
fal	the canoe-house, house for visitors
im	the living-house
meripann aie, imepō	the storehouse (planks in Fig. 51 [VMM: see
malimes, malum	the cookhouse (hearth--nim, lim) source]
fëlang	for the place of fire, reminiscent of the
im ali pel and im fatiu	the menstrual hut faláng (1009 Krämer 221)
imareipel	house for pregnant women
imutamái	birthhut
imaligat	house for the child (Sëtoval: im alipel)
imalifam and im ale gogóbong	
im ali bólebol	house of magic

[ER: A list of the parts of houses is omitted here.]

4: Krämer--90 (1909) 1937 Woleaians
116, 342 Lamotrek

House Construction*

In the construction of houses, a strange device is used; it is a scaffold which represents some sort of beam lifter (Fig. 58 [VMM: see source]). Hellwig 2305 6071 is a model 72 centimeters high. Hellwig noted the term *ligāse rumrum* for the beam raiser; its frame is called *wusal*, and the top piece with its transverse poles is known as *vaip.* The lifter is used to raise the heavy beams into position. Crab-bars from both sides are brought into a position of leverage between the rungs of the scaffold and the ladder; the beam placed on the top part and lashed to the cross poles is lifted. For new construction on a fairly large scale (canoe-houses) they used beam lifters of different sizes. The initial lift of one beam end from the ground by crab-bars ended with the placing of the end on the lowest rung of the lifter; for the purpose of hauling it up to the next rung the whole framework is moved closer and the same system was followed to the top rung. Most commonly this mechanical device was used for the renewal of poata, *sul,* in the canoe-houses, but it was always constructed in adjustment to the beam height of the building in question. It is said that for years this sort of apparatus has been out of use.

Housedoors may be quadrangular frames, filled by gratings of parallel poles and 90:50 centimeters in size.

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* The builder is called *séllap*. . .

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4: Krämer--91 (1909) 1937 Woleaians
116, 352 Lamotrek

Interior of houses (Fig. 59) [VMM: see source] usually empty.

In addition to wooden hooks, taumi on which baskets, etc, are hung (objects of Fig. 25 ff.) [VMM: see source] there are gratings of bandanus wood (=suspension grates) which are called váng and on which small objects are kept. We even found an armchair, limasa (Fig. 25; [VMM: see source]) which Ikisera had made for himself in order that he might be able to sit like a white man.

4: Krämer--91-92
116, 776, 463, 396

(1909) 1937

Woleaians
Lamotrek

In the discussion of navigation. . . Alúluel has been identified as the god of the navigators but also Lugeileng is closely connected with navigation.

As the builder of boats he is most important. He has many assistants among them Sëlang, Semalegóror, Semadjek, etc., who have been characterized in more detail in the chapter on religion, where there offices are explained in some detail. [92]

The head construction man, the *séllap,* (Truk: *silelap*) and his assistant, the *rolifĕ́lefĕl,* must not do any other work while they are engaged in the construction of a canoe; the one possible exception to this rule might be roofing. After the 5th day of taboos, the póufar. . . álisulap (Alúelap) conducts the ceremony *lulur* which frees the assistants from the taboos, whereas the headman is subject to them until the canoe is completed.

4: Krämer--92-97 (1909) 1937 Woleaians-1-7
116, 396, 784 Lamotrek

On Palau the felling of the tree from which a canoe is to be made is a sacred action, but on Lamotrek it does not involve any kind of ceremony. Felling of a breadfruit tree is called *komádj ali mai*, and transporting the felled tree is *urur ali mai*. Everybody lends a hand in the latter. The trunk is hauled to the beach where the rough work is to be done. In order to be able to move the tree, the trunk which is lying on the ground, is surrounded by coconut fronds and their pinnae are plaited together. Both the tree trunk and the stalks of the fronds are notched and fastened by tying, so that they may not slip as the tree is dragged away. This system makes hauling ropes unnecessary and the weight of the tree is somewhat lightened. The roughest work on the tree is done in the bush itself in the spot where it has been felled and is under the supervision of the god Simalegodjúat. . . . When the trunk has finally been transported to the beach, the actual construction work begins with rough-hewing with an ax. On this occasion the ceremonial ax sometimes is displayed. . .

The work on the beach is begun by instituting a fast. Women may not come to the place of construction but otherwise no special taboos are imposed. After the fast is over, the juice of young coconuts is drunk and their meat eaten. Cracking of the first nut, the *giligel*, is a solemn action; the term includes the word for stick *got*, and because it is an action it is made into *molegot*. The nut is placed in front of the person selected to crack it and the spirit Tautúp, the giver, is invoked.

[ER: a short prayer is said before the coconuts may be eaten, but it is omitted here.]

4: Krämer--92-97 (1909) 1937 Woleaians-2
116, 396, 784 Lamotrek

[93] Then follows the first blow of the ax, the kakilet...and the rough work on the canoe is done before the line is used.

Now is the time for further work on the breadfruit tree trunk which in the songs is simply called mai. The explanation of the second song by Faragau (house 1) revealed that in earlier times the tree trunks were soaked with oil inside and outside and charred in order to simplify the later treatment with the adze. But the work of the ax, the first blow, and the first steps at least were always important and done in as expert a fashion as possible. Another important step taken without special ceremony was

1. the laying of the keel known as tilegab (solegab, "the keel"). The keel is roughly worked.... When the keel is laid, the workmen fast all day long and may not touch any food but coconut juice; this fact is most strictly enforced when the line (Leine?) the tal e fálefal has been laid. It is not until the evening that food may be taken and then the banquet, iles, is held. On the second day, the day after the laying of the keel is the time of
2. the gapileval, which means the "keel of the bush." It refers to the measuring of the trunk in order to determine the length of the hull of the canoe, the bul, which is done with the line talefélěfel.*

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*There are four different types of measuring lines, tal: a, tal i motâisam (spirit of the 1st sib.... b. tal ingulu c. tal igedj (connected with it is the 4th song of the canoe construction collection.... d. tal i gudj (with it the 2nd canoe construction song). For every measuring line a song is necessary; similarly the taboos change with them.

4: Krämer--92-97 (1909) 1937 Woleaians-3
116, 396, 784 Lamotrek

(Fig 60 [VMM: see source] which may not be used for anything but canoes. If the line tears, it is a bad omen for it may not be knotted. First the entire length of the canoe is measured off and then the line is folded and the halves are determined by finding the center, the lug. (Fig. 61a) [VMM: see source]. In a similar fashion the quarter sections are measured and marked off. Straight underneath two of these quarter section marks there are the two ends (fétang, Oleai; fátang) of the lowest keel, gapiálei. From the fétang ends the keel rises a little bit on both sides in the longitudinal direction and to the further end, gom; the part between the two ends, fétang and gom (Oleai: falegóm), is called gapiléisap and the section from the gom end to the bow with the figurehead is known as faisap (Oleai: fatob) (Fig 61a [VMM: see source]). It is important that the fétang end be laid correctly and that the keel between [94] the fétang is straight so that the canoe will not yaw. On both sides of the upper longitudinal line, a red line is painted on with a brush... for measuring the length; the paint must not be black because it would strangle the spirits. In a vertical cross section through the middle of the hull of the canoe, through the lug, the following lines appear: the keel, gapiálei, and above it the hollow djölifadj, which looks like a pandanus leaf; and above it as the upper margin the edge, úlut, which has been indicated in the longitudinal cross section in Fig. 61a [VMM: see source]. The úlut line in the interior is the boundary line of the bilge. Above it is the side of the hull known as órol which at the upper end is thickened, lugulepal; on this edge rests a wooden pole serving as gunwales, mesep (papa le vá) which is fastened by a string, ngareliva. Special care is taken when the bilge, the space above the keel is hollowed out. (Hellwig: niua). The bottom, lauâilol grating, is divided by means of coconut frond stalks into three sections similar to the space of the deck which has three red lines. Then the space is hollowed out and the bulkheads, the kábong, are not forgotten in the process. The line is used on the orol side. Attention is given to the thwarts, to:

1. tolefatefat
2. metangór often with failo reinforcement (Truk, page 229: fauilo)
3. tipalefang
4. ti válim
5. saragio
6. fatamat with the lower bail seat

All this is taken care of on the second day. Then the measuring line is rolled up. While the hull of the canoe is dug out many mats are often laid out as a sign that work is under way. The people who pass the spot are greeted with the greeting of faîro, in order that they may not spoil anything by their possible evil thoughts. [95]

3. velap. The work of the preceding days is improved and the exact sizes of the areas are determined. The uppermost line indicates the boundary for the

work. Everything underneath it is sacred work and everything above it does not matter. That is to say that attention is concentrated on the lower búl section of which as much as possible is left standing. Then the planks are cut and the figureheads for both bow and stern; their lower parts are called padj and the term applies to the section where they are fitted into an echelon-like groove above the gom, and then they constitute the section called faisap. Like a thigh they extend to the knee, borolemet, where the wood turns to the inside so that the heel, monga Selang...changes into the foot pointing to the outside or the forked metal i va, the "ship's eye". The two prongs of the fork are called mongarëdj and the upper sole of the foot seapolimet.

4. vëdjik. A day of taboos because the finer work is done on the keel section. Everything is checked and finished, including the planks. The god Meseiseit supervises this work....
5. póufar. It is not until this day that the boat rests on the keel. It is another day of taboos, no rough hewing may be done, but only detailed work on the superstructure. The planks that were previously cut are put in place but for the time being they are only temporarily fastened with hibiscus fibers (gilifau) and provided with wedges, đjib or kadjór, which necessitates strict attention and supervision. One prays to Bórumai* "rising water," bor, and "good,"

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*Belongs with Semalegóror...

mamai, i. e., good tide; [ER: a song, lulur, is sung on this occasion but is omitted here.] The canoe is filled up with coconuts and food for the god. Now the construction head may dismiss his assistants. In the final placing of the planks, coconut husks are utilized (pal ali va), they are laid down after artocarpus sap, bilis* has been put on the wood. The sap may be applied after the planks have been moved into place; in this case a smouldering leaf-sheath is held close to the stick with bilis. Now the péret approaches; the sewing on of the figurehead, padj, which is known as bau ipadj, is very difficult. Stitching through the holes with the gólemong cord...is known as yógeyog. [96]

6. kabukio with taboos. In order that the kio, the outrigger beams may be fitted in, kabuk, notches úoş, must be cut. One tries to do the fitting as tightly as possible. The kio on the leeside rest on the geligeaá and on the weatherside on the faramoe. In order to allow lashing "holes," ngata le olotráol, (Fig. 61c [VMM: see source]) are drilled underneath the uós. The drill resembles a chisel; in recent times it has been made from a piece of iron, búrubur, which

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*The juice of the breadfruit tree trunk, the ralimei...is collected in coconut shells. One allows the milk to settle, pours off the water and washes the deposits in salt water; then they are filled into coconut sheaths and are kept in this condition; juice treated in this manner is called bilis.

usually is used only for the making of coconut slabs. . . in the past it was a piece of madrepore which had to fill this purpose. As the drill pierces the material, magic is made. It attempts to chase the evil spirits away. This is done by shouts of all present; eho! eho! eho! The calls are followed by a great deal of noise, more shouts and beating of the arms, etc. Then everything is lashed on temporarily or permanently. The sórang are made for it, the cuts between the holes through which the lashing is put.

7. votap. The hull is set up, the keel placed on longěs beams; the longěs are short wooden beams with grooves into which the keel is to be fitted. If it is impossible to fit the keel exactly, the error of cutting is repaired by coconut husks. If the canoe stands well and correctly, it is easier to do the work. At this point everything is done with a veiw to permanency. All shaping is done well and accurately because the wood shrinks as it dries. Now all small pieces are added.
8. kámor with taboos. The main job on this day is the smoothing of the hull of the canoe. Stretching out the line reveals the irregular spots; wherever wood is left standing high it is chopped down, but this work is done most carefully, a little at a time. This is known as the kalúl ali metál e boédj "the beautification of the face of the cement." For the caulk used on the canoe, the cement, boédj ali va, "cement for the boat," is prepared from burnt clay, which is mixed

with a great deal of coconut wood coal and is mixed with the liquid gained from young coconut husks. This caulk is pressed into the holes and cracks and any residue is removed by means of calophyllum leaves. Caulking may not begin until it is certain that the boat will not be a subject to future strong movement and the "beautification" must have been finished. [97] In this connection ray or shark's skin may be used, or corals. "Scraping" is called fe͡ir; see faiür.

After the caulking, the painting is done. But before this step may be taken, the outrigger must be provided with the float, tam; this action is known as the fai eám (connected with the taboo val e ve͡i, the "bush magic").... And the stanchions ám must be fastened to the outrigger boom kio. At this time the men fast, for anganga sórosol, "work in the early morning," is necessary.

Painting of the Canoe

Now the painting may begin, but usually is postponed for some time. After cement has been applied, bedjë vā, on both sides of the hole, the boat is lowered into the water after at least four days have gone by. At this time the ceremony, gafe͡ifei, is held; the canoe is decorated with young coconut pinnae, úbudj... all the fishing canoes that happen to pass throw fish over so that after a little while there are quantities of it large enough to provide for a banquet. And indeed a great banquet is given by the owner of the new canoe to the sellap and his assistants, and gifts to the gods are not forgotten on this occasion.

4: Krämer--92-97 (1909) 1937 Woleaians-9
116, 396, 784 Lamotrek

At that time, the rigging and sails are still lacking, but their names will soon be given.

Then follows the tárabos song. . . as a dedication ceremony and the last step before the canoe starts sailing. At this time all the taboos are ended.

4: Krämer--97 (1909) 1937 Woleaians 1-3
116, 396, 386 Lamotrek

Unless the canoe has been painted earlier, now is the time for it; the lower part of the hull, *le djól le va*, is painted black and so are the upper edge, mated, and the laterally sloping parts, *lĕllap*; above this area is the longitudinal band, *far*, and below it the hull is painted a shiny red (1010 Kramer, Color Plate 2).

The red color substance, *lap*, comes from Yap. . . and the painting itself is known as *madjagoi* (from *dja* red). Red earth is mixed with water in the paint bowl, *tabbi lap*, and is applied with the brush, *gololie*, of the coconut sheaths. If one is dealing with large areas, one uses the husk of a coconut. When the paint has dried, it is covered with artocarpus milk, ralimei, which has been mentioned above in a different connection.

The black paint, *rel*, made from hibiscus wood (*marafai*) or coconut husks (not coconut shell) is also mixed with water. It is fixed with a preparation of scraped skin and the juice of crushed Ipomoea, *djaival*; Ligadjelap is the god of the painters. . . . When the black-red coat of paint is applied, the boat is ready for the big voyage ahead of it. Paint bowls and paint brushes must not be misplaced.

4: Krämer--97 (1909) 1937 Woleaians
116, 552, 396 Lamotrek

The name of the boat is chosen after the tree whose trunk was used, or the land on which the tree stood.

4: Krämer--97
116, 465

(1909) 1937

Woleaians
Lamotrek

The boat builder and his assistants receive their payment upon completion of the work; the former receives 10 or 20 or 30 pieces of trade goods depending on the size of the boat.

4: Krämer--98-102 (1909) 1937 Woleaians-1-✓
116, 396 Lamotrek

[ER: A glossary of canoe parts follows in the text, but is omitted here.]

[100] The Sail

The sail, ua, (longaliu two long poles on which the sail rests) is hoisted on the mast with the halyard (Fig. 61d), úrur, which is fastened to the yard by means of the timber hitch, kolliva (l); there is also an auxiliary halyard, sós (d). The sheet, moél (d), is tied to the boom, lim; next to it towards the neck there is a loop, talitor (d), a piece of rope fastened by both ends and hanging down like a bow so that the tackle can be attached and ease the sheet. At the tip of the boom there are two more cords or small ropes, ápiteg (d), used for lashing the sail to the notched end, gobur, of the yard or the bow (cf. Kramer, Samoainseln, Volume II, page 258, Fig. 29). The gobur end is like the handle of a knife; it becomes thinner towards the yard and is dagger-like in shape and this part is lashed on in order to lengthen the yard; fefe is the word for the lashing together of two wooden parts. As a matter of fact both the yard and boom show several lashings which serve to fasten the sail and which are called mop; the various rings are connected by means of longitudinally extending pieces of rope (i), vl (see Kopfschlage (?), kat). Soon after completion the sail is fastened to the mop of the yard but not to that of the boom, in order that the latter may yet be removed and the sail fitted to it. The latter consists of the "dresses" sail, salil, ruiel, the mat strips screw together in the shape of a triangle by means of the seam góruseg (see Plate 17d); [VMM: see source] the horizontal seams all end with a bow, gakit (Fig. 61h) [VMM: see source] and the

4: Krämer--98-102 (1909) 1937 Woleaians-2
116, 396 Lamotrek

sewn strips are stretched between these bows. When the wind is very strong, a rope taligakit, is sent through them which is fastened to the two upper cringles [101] and serves as a substitute for the lacking wooden support on the third side. In order to straighten the dresses little rods, djifel, are used; stretching is known as gameil and the cracking that accompanies it is called sangarenger.

In order to give firmness to the sail in a fresh breeze* about 62 telap ropes (d)t, are used extending vertically down from the yard one rope each runs through two mop rings (Figure 61e [VMM: see source]), whereas below on the boom they have free ends (d); every end is fastened to the line vatelap (e) vt (not shown on d); the rope ends, tabotelap are twisted like a cord, turned together and laid along the vatelap on the bolt rope, dautel. The edge of the whole triangular sail is reinforced by a rope, the so-called bolt rope, dautel (see Kramer Samoaianseln, II, page 258, Fig. 29), which like our leech

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*In a strong wind the sail is shortened; this is done by untying the mat-sail from the yard and boom to about the spot of the halyard, urur, and the sheet, moél. The end of the sail that is thus freed and hangs loose is folded back towards the neck, and, if possible, is held here by a net in order that the sail does not bulge too much, because it would send the canoe too far over on the luff side. Naturally the sail area is also limited by taking in the reef; talitarak is the term for the reef line (the same as in Ralik).

4: Krämer--98-102 (1909) 1937 Woleaians-3
116, 396 Lamotrek

ropes are used to fasten the sail to the boom and yard. Since the mat is rather fragile as compared with our sailing lines it is turned in, the bolt-rope is treated in a similar manner and the ends are used up (f). But on top two ropes are lashed on as may be seen on e and f. The vatelap vt and the valifarafar vf; the former, as mentioned, the telap ropes are fastened below; but the valigafararfar serves to connect the sail to the lashing of the yard and boom (i) and its connecting lengthwise rope is also known as valiga f fárafar (vl). The ends of the bolt rope and vl are fastened to the fork of the boom (d lower right) and vt is tied to the yard-arm and boom since it is non-existect on the third side which does not have any wooden reinforcements; here the bolt-rope and vf are also known as tali metalu.

lalebógol	the rope used to lift the halyard close to the mast and the eangelap in the course of paying out the sail-rope.
tal e rúopin*	rope filling the same purpose, with the one difference that the two ends are free and gird the mat and halyard.
talitarák	reef line (like Ralik)
paddle	fatúl; as is the case further east paddles with knobs occur
rudder	fatul e bupo (on Truk: fedil a bú), fatul ulul; storage space fo; bulkhead, gábeung; bail, gámat; lower thwart, iselimát,

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*djukupin is the term for canoe on Yap.

4: Krämer--98-102 (1909) 1937 Woleaians-4
116, 396 Lamotrek

for "to bail," gamát.)

The figurehead is the well-known forked tail with the fork seapolimet; at its foot it becomes narrow and the narrow spot is called mong a Selang "forehead of the Selang" after the god of that name who is considered the inventor of the figurehead. [102] The two prongs of the fork are called mong a redj, "forehead of the seabird redj"... third day.

4: Krämer--102 (1909) 1937 Woleaians 1.2
116, 533, 396 Lamotrek

There are many canoe songs, because the principle is that everyone should invoke the gods' assistance in his own particular way in order that the canoe may turn out to be beautiful, luck may be with its passengers on their voyages, etc. In particular, every measuring line has its own song. . . .

[ER: The native texts and translation are given for some of the canoe songs, but are omitted here.]

4: Krämer--102 (1909) 1937 Woleaians
116, 396 Woleai

On Oleai the prongs of the fork [VMM: of a canoe figurehead are also known as mongo Sëlang; it is actually the notch of the fork which is known by that name of gilimel and the rabbet extending from the outside from the notch to the keel is the falegílimel (fale = "below"). Inside, in the direction of the hull a small quadrangular slab, nalimat, is found lying underneath the prongs and the sloping area further down is known as ataúlibodj. The points of the fork prongs are called móngoros. I learned all these terms on Oleai.

4: Kràmer--107 (1909) 1937 Woleaians 1-4
116, 592 Lamotrek

As on Truk, we have very pronounced matrilineal rights.... The woman owns the house, etc.

4: Krämer--107 (1909) 1937 Woleaians
116, 843 Lamotrek

The sorcerer...stays on the lot next to the house of the pregnant woman; in his hut he prepares medicines. All people around here may only drink the juice of coconuts and no other liquid. Once a month, for three or four months, the sorcerer makes the tafei i lólomei...as a precaution against loss of blood, for the liquid of the broken stalk of the plant is red like blood. Fasting is prescribed for all as the magic is practiced. The sorcerer, vak, has an ax similar to the one used in the construction of canoes; with it he shapes a djep fish, a Caranx, takes a wooden bowl, lifts it four times and then starts his magic. The fish is tied to a fishing rod, (Fig. 62 [VMM: see source]) and placed on the abdomen of the pregnant woman with the head pointed up. Then the sorcerer takes the ax in his right hand and with it beats the fish three or four times; then he lifts up the fish on the angle rod as a symbolic expression of removal of the illnesses. djep is the term for "to leap" from which the Caranx, as a leaping fish, has derived its name. The action is meant to have the effect of making the child jump out; first comes the water, djal.

4: Krämer--107 (1909) 1937 Woleaians
116, 857, 881 Lamotrek

No initiation ceremonies are held.

Young girls early go out to gather fire-wood and they also take care of the hearth, cook, etc. When they are ten years old they are sent into the taro fields. For the sake of solemnity at the time of puberty, gabuitiu, a little banquet is held and taro, bananas, etc. are served; the men occasionally contribute young coconuts, fish and pigs. For three or four days the girl is bathed three or four times daily and is rubbed with the yellow turmeric color substance known as rong. The women at that time often perform dances....

4: Krämer--107 (1909) 1937 Woleaians
116, 844 Lamotrek

According to Elisabeth Krämer, Ilolumai is an old medicine-man who was the first to have prepared the medicine (taffe). Payment for the efforts of the medicine-man are 1-2 mats. When labor pains have set in, the *taffi ale ngërak* prepared by the husband takes place. In order to hasten labor and the birth of the child, the *taffi ali gauli ali medak* is used. *jitengi*, to press.

Midwife, *vãle malāu.*

4: Krämer--108 (1909) 1937 Woleaians
116, 841, 881 ' Lamotrek

The women stay in the menstrual hut im a fatiu for four days. No ceremonies are involved in the first menses nor the attainment of puberty (see Pollap).

4: Krämer--108 (1909) 1937 Woleaians
116, 846, 853 Lamotrek

The navel is underbound, gogoi budj. The child is nursed right away and soon is given palm juice, coconut milk, etc.; after about three or four months it is fed fish and taro. Sometimes infants are nursed until they are three years old. The afterbirth, pai, is buried, and the woman goes bathing in the sea. Some resort is taken to exercises, jüjü, in order that the women may become thinner.

4: Krämer--108 (1909) 1937 Woleaians
116, 854 Lamotrek

Infants are laid in cradles consisting of a square wooden frame and filled with a net on which lies a mat (see photo 7 [VMM: see source]).

4: Krämer--108
116, 847

(1909) 1937

Woleaians
Lamotrek

Infanticide is not known.

4: Krämer--108 (1909) 1937 Woleaians
116, 533 Lamotrek

[ER: The text of some of the songs sung on the occasion of the confinement of important women is given but is omitted here.]

4: Krämer--110
116, 595

(1909) 1937

Woleaians 1-3
Lamotrek

The word for marriage is rŏle kănnei, from rŏ̃lim, the member of the house and kannei, to give, because the man receives everything from his wife. In connection with the description of the village, it was mentioned that usually the man moves into the house of the woman. For that reason polygamy is rare.

4: Krämer--110 (1909) 1937 Woleaians
116, 587 Lamotrek

Thus all relationships in the sense of blood relations are matrilineal. According to Cantova...the levirate does occur.

4: Krämer--110 (1909) 1937 Woleaians
116, 582, 836 Lamotrek

Girls marry as young as ten years and up, whereas the men wait until they are grown up. The parents simply express their consent or disapproval when the question of marriage is put to them without any further ado. Close relatives do not marry. Before marriage, there is complete freedom. Faithfulness in marriage is a rare occurrence. Marriages between close relatives are possible if this relationship is on the side of the man, in the sense of the totemistic matrilineal right. It has been mentioned that marriages may not take place between members of one _gailang_, one clan; in the same way it is possible within the first clan, but only between members belonging to different ones of the three branches.... That means that as close relatives as cousins may marry, if they do not derive their relationship through two sisters, but rather from a brother or sister, or best from two brothers.

4: Krämer--110-111 (1909) 1937 Woleaians
116, 585 Lamotrek

No special marriage customs are observed. The families of the man and the woman usually [111] exchange presents of food after the man has slept in the house of the woman for two nights; this food exchange is called auteli got after the contents of the basket, got, which by the way, is expected to be new.

4: Krämer--111-112 (1909) 1937 Woleaians-1
116, 846 Lamotrek

As on Tobi, we found special birth-huts on Lamotrek; they are called imu or imatamái and are included in the plan of the village. It was mentioned that the im no. 30 is frequently used by the women of the leading families; here they spend a few days of the tenth month before they move into the imatamai for the actual confinement. Here especially women who are giving birth to their first child receive their medicine, the tafei ilólomai, which is generally given to them once a month. . . Naturally magic, bólebol, is involved in the practice. . . and for that reason the im no. 30 is also known as im alí bólebol. As long as they stay in the im, the women may not have any visitors; at the most their mother and sisters are allowed to see them and, of course, the servants who pick up the food that the relatives put down on the boundary, róros of the lot. All the fruit trees on the grounds of the house are taboo. Generally the woman stays away from her normal living quarters for one month (Elisabeth Kramer: ten to twenty days). The word for month is aliulang; but there are also little months, aliulang a ket, which last only ten days and constitute the minimum period of absence. There is a difference in the regulation affecting the wives of the chiefs and the ordinary population. . . .

If a child is born when the moon is not visible, that is to say at the time of new moon and up to two days before and after it, the woman in childbed stays in the birth-hut for only 10 days. . . But if she gives birth when the moon first appears, e. g., on the second or third day after a new moon, then the mother must wait until the 26th day, the

4: Krämer--111-112 (1909) 1937 Woleaians-2
116, 846 Lamotrek

romálefal...and in this case we are dealing with a "long month," aliulang e lap. If, on the other hand, the child is born [112] after the romálefal, the waiting period is a short month. Upon leaving the imatamai the mother is cleansed with a magic bunch of ferns and coconut pinnae, which is known as eafuju lubobo, Figure 63 [VMM: see source])... The separation of husband and wife after birth lasts for three or four months. Divorces are rare. The children stay with the mother.

[ER: A magic song of purification is given in the original text, but is omitted here.]

4: Krämer--112-113
116, 586

(1909) 1937

Woleaians
Lamotrek

A separation, moemoe, is initiated by the family of the husband which tries to free him by presents. To absolve someone from a marriage or to break it is known as moemoe; unless this is done well and the issue is absolutely settled, it may happen that [113] years later one party is punished by the other when a new marriage is to be contracted or even in the case of death; then they may confiscate canoes and take similar steps. The man is not free until a real separation has been effected.

-4: Krämer--113 (1909) 1937 Woleaians-1 -2
116, 565, 846 Lamotrek

Poor women, the ordinary people, remain in the im ale gogóbong for four days to "fill the nights" for purification; during that time their name must not be pronounced and not until that period is over do they return to their living quarters. On them lies the sëgë bo͡bǫ̂̃, the taboo of the chiefs. The evening of their departure from the imatamai the wives of the chiefs subject themselves and their servants who have been with them, to the ceremony of the frond of legát; then they go directly to the im. After the birth of the first child the wife of a chief moves as soon as possible into an imalifam (see Oleai), which is located far out on the beach on the weatherside; at night a fire is always kept burning in order that the child may be kept warm and the spirits may be scared off by the flames and smoke which they fear. The husbands do not work in the taro fields during this period of time and all fruit trees are considered taboo; the cutting of toddy is allowed as the one exception. The woman stays away from her house for four months. During the first month she may not go to the waterhole and during the second month she may go out into the taro field but may not do any work. After the fourth month the child is gauák and may be taken away. The cradle of the child is a square frame with net; the type we observed in use is shown in Figure 64; another specimen is in Stuttgart no. 41250 see above photo 7 [VMM: see source].

The woman Ledjelimar of house 10 knew how to practice conjuration of the spirits and the purification of the women after they have left the birth-hut imatamai. Elisabeth

4: Krämer--113 (1909) 1937 Woleaians-2
116, 565, 846 Lamotrek

Krämer noted the following: Generally several women together leave the hut as the moon is waning completely and with their mats and food assemble around the menstrual hut of one of them. Here the female conjuror sits and makes four elulape, magic knots from coconut pinnae out of ferns (see Figure 63 [VMM: see source]) and a bunch of them ealus uru poepoe* which she slowly moved in a circle; [ER: her action is accompanied by special magic words, which are omitted here].

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*alus, the spirit, bŏe, the oracle knot. . . sometimes knots are made of young coconut pinnae; cf. above sarüjü lú bõbõ.

4: Krämer--114-115
116, 614

(1909) 1937

Woleaians-1 -2
Lamotrek

The Clans, gailang.

1. Mongaulifadj, on Truk: Mongulufadj; it comes from Poloat (see Oleai), on Pollap is is given as no. 2 but is not represented on the other eastern atolls. As for the origin, it is said that it must be traced back to the north of Eap to the island of Gáferudj--probably Sëpen--which on clear days was visible from the northern tip, from Rumung. The entrance was winding, like a snail. It is said that the island of Sëpen still existed in 1830 and occupied the position of the Hunter Reef of the maps. The word Gáferudj probably means "end of land" and is supposed to be the stem of the word Fároilap. On the island grew many coconut palms and also a large pandanus tree, fadj, with three branches:

   1a. The middle main branch was called ngolifadj and to it belonged the head chiefs Sukurang and Joseph (see house no. 24a page 26); with their deaths, the branch came to an end.

   1b. The head is Urupo (see house no. 10); furthermore there are Sopong (house no 11), Volimar (no. 24b), Somar, Rangemai (no. 24b), Sukulubou (no. 14) and Ikisera (no. 25).

   1c. The head Boésu (no. 4), Tilipou (no. 14), Gasepabau (no. 9), and Alefamal (no. 26).

   It is said that the two heads Súkurang and Boésu are descended from two sisters and that that explains the formation of the two principal branches 1a and 1c.

Members of the three branches may marry, but inter-marriage within one of the branches is not possible. The spirit, alus, of the clan is Mótaisam, who in his lifetime was a powerful chief; his father Uâisam is the spirit of 3. This clan is represented on the island of Sëtoval by the branch of Katamáng (see 1009 Kramer 260 31: Ketemang). [115]

2. Saúfadjik is not represented in the east. It is said to be a branch of 1 and therefore everything mentioned applies in this case; on Ifaluk Gofalü is supposed to be in second place, whereas on Soról it is no. 1; and here Mangaufadj is listed as no. 2.
3. Sâuel on Truk: Soualei; Uáisam see above. On Sëtoval: Volira.
4. Boll extinct; on Truk-Póloat: Boël; Pollap: Boal.
5. Sorr, see 1009 Kramer 258 10 etc. The spirit is Lebá which really applies to all.
6. Gailang ali oléa see Oleai; on Sëtoval: Falemei, see 1009 Krämer 263, no. 32: Sou Oley.
7. Uisúsu, Pollap 8. Spirit the same as for no. 1.
8. Rak; on Truk: Rek, spirit Gabós on Ifaluk no. 5.

4: Krämer--115 (1909) 1937 Woleaians 1-2
116, 643 Lamotrek

The Chief, tamol.

Cantova, on page 312, talks about the tamol, the different positions of sitting on the throne, approaches with stooped walk, foot and hand kiss, and long beards....

The list of chiefs...is not long, which means that traditional information in this respect is limited. In daily life the offices of the chief and his powers do not play an important part. For instance, the chiefs do not receive a larger share of food than anyone else. Nevertheless they are held in respect. One form of respect is the custom of not setting sail, mótog, on the bank, but of paddling on until the canoe is clear of the shoal. A report of Father Clain of the year 1697, shows that they may exert considerable power, especially during war time, and that Lamotrek at the time was considered the ruler of the Carolines (probably only of the central parts from Murilo to Feis.) Thus it is likely that in early times a kingdom was established in this region.

The chief calls the islanders to assemblies. When they are called, the natives come in rank and file arranged according to age and position. They carry baskets under their right arm and the left hand grasps the back of the right. Thus they move along in a slow procession.

4: Krämer--115 (1909) 1937 Woleaians
116, 622 Elato

Hambruch learned the following on Elato: two chiefs rule over the island, the head chief, *tamō̆l oi i lap*, Mailipue and the assistant chief, *tamō̆l i gitegit*, O'Mairang; after him follows the *o̱u rongäre tamō̆l*; previously it was the deceased Saporóu, but now it is his brother Djigedjūgol.

4: Krämer--115-116 (1909) 1937 Woleaians
116, 643 Lamotrek

The head chief gives orders for general work to be done; clearing of the bush, work on the palm trees, in the taro fields, the construction of houses and canoes, fishing, etc. The assistant chief is the speaker who transmits the orders, faďjóual, of the head chief to the people. The third chief passes on the orders of the [116] second and supervises their execution. Occasionally the men hold council, fagilili e tö and discuss the affairs of the present. Succession is handled in the same manner as on Faraulip. If the family of the first chief dies out, the second moves up to the place of the first. The third chief remains the third chief and a new second tamol is chosen from the family of the second.

4: Krämer--116 (1909) 1937 Woleaians/-5
116, 685 Lamotrek

Punishment, gária, especially for theft is the tying of the thief to a post and blackening his face.

4: Krämer--116 (1909) 1937 Woleaians
116, 681 Lamotrek

Cantova, page 313, tells us that the severest punishment for criminals is exile.

The head chief has the right of imposing sentence unless the people themselves handle the affair.

4; Krämer--116 (1909) 1937 Woleaians
116, 674, 578, 152 Lamotrek

Murder, limalau, is said never to have happened because hatred and greed are practically nonexistent. On the other hand manslaughter is known when two parties fight each other over some dispute or another.

4: Krämer--116 (1909) 1937 Woleaians
116, 684 Lamotrek

An adulterer is deprived of all his belongings, bowls, canoe, and even his sleeping mats.

The natives will stand insults against their mother, but not against their sisters.

4: Krämer--116 (1909) 1937 Woleaians
116, 721, 174 Lamotrek

War is said to have been introduced by Olifat.

Warfare is rare among the natives of the island group, and therefore weapons...are most limited. But it must have been different in the past, at least as far as outside affairs were concerned, when the king of Lamotrek...ruled over extensive territories. We heard that not too longago Ifaluk had attacked the people of Lamotrek because the latter had killed the crews of two of their canoes.

4: Krämer--117 (1909) 1937 Woleaians-1-2
116, 765 Lamotrek

bailigógo*	fixing up the dead
bailíkelik**	to take the dead out to the sea
bailigóifar	carrying of the dead (áfar, shoulder)
bai li róro	lifting of the dead to the shoulder
bai li djup	holding of a dead child in the arms
kăbong	the farewell, goodbye to the dead.

The first death of a new moon is mourned by a work taboo of four days.

Some families, who were close to the dead, gather many thousands (20-30,000) coconuts; this may take many months or even as long as an entire year. All the coconuts are piled up in front of the canoe-house and as soon as possible are distributed among all the islanders, including the children, in honor of the dead.

The same procedure is followed with taro; 200-1000 taro are collected in one spot and then are distributed. When the bai taboos are over, all the natives who have brought mats receive coconuts and the same is true of the women who cover (angefüllt=stuffed?) the dead with reng, yellow turmeric powder. Some of the persons, who have given

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*pai legogo, payment, pai, for the fastening, gogo: first banquet for the assistants in the preparation of the body, held as soon as possible.

** likelik, leaving, throwing away of the body, pai, payment-food, often together with the pai legogo.

4: Krämer--117 (1909) 1937 Woleaians-2
116, 765 Lamotrek

special attention to the dead are awarded for their efforts by food payments.

Beloved relatives are washed with the water of young coconuts and then the water is drunk. Mummification was practiced in the past; frequently mummies were hung up on the ridge-piece of the canoe-house and were buried after they had been there for some time. High ranking chiefs were laid out on stretchers, and wooden bowls were placed underneath them to catch the water of the body. The terrible smell caused the relatives to stick lavender (*uārong*) in their noses, which had to be pierced for that purpose. Lewis had seen a dead child laid out in this fashion. We saw the body of a child which was painted yellow and ornamented in an elaborate manner; Figure 65a and b show it [VMM: see source].

4: Krämer--116 (1909) 1937 Woleaians
116, 643, 766 Lamotrek

The importance of the chiefs is expressed by the taboos declared upon their death, which are called *tap*, and the most important of which is the *bai* (*bei*); the *bailimas* is the taboo imposed on the land in the possession of the deceased which is extremely indicated by the fastening of coconut fronds....

4: Krämer--117-119 (1909) 1937 Woleaians-1-2
116, 766 Lamotrek

Death of a Child

by Elisabeth Krämer

For some time I has heard the weak cries of a child; when it had left the birth-hut with its mother it lived very close to our own dwelling. It was whining a great deal of the time. The house in which it stayed was not very solidly built and during the night there was a downpour.

The following night all of a sudden we heard loud dirges; in the distance torches became visible. Soon many voices joined in the lamentations which continued all night long. The next morning I found the dead child in the hut surrounded by two women who were mourning loudly in a penetrating and ugly way. The child was painted with some reng (turmeric color substance) and somewhat ornamented. [119] During the time I stayed in the hut, the parents picked up the child and added some more paint and ornamentation. Many gifts were brought in--faubar chains, arm-rings, belts, fishhooks and especially a large number of mats. The child was laid on a seven-striped, yellowish black mat and a young taro shoot was placed on each side of it (a). The father had a very sad expression on his face, but the mother soon lit a cigarette, while the mourning women picked up the child and continued their lamentations. The mother took little part in the weeping and the other women and children of the house maintained absolute silence. The child was not to be buried, but to be kept in the house, as it is the custom on Truk. The rumor

4: Krämer--117-119 (1909) 1937 Woleaians-2
116, 766 Lamotrek

circulated that the mother was responsible for the death of the child because at one time she had become very angry at poor food given her. This anger had gone into the milk and the child had been taken ill. The custom prevailed of wrapping the dead into a large number of mats; occasionally bodies were buried in the ocean....

4: Krämer--119 (1909) 1937 Woleaians
116, 775, 764 Lamotrek

Unless a dead person has a burial hut his spirit roams about at night roaring and howling and scaring the living.

Burial

Figure 52 [VMM: see source] shows a house to the right of the house on piles; this is the burial hut of Saualik who was connected with Sopi and on the extreme right there is a hut over the tomb of Sopi's mother who had adopted him....

On the grave of Rólimei there stood a hut áruat (photo 9d [VMM: see source]). This photograph shows that a small saddle roof was supported on two roof columns; the cornerposts cannot be made out accurately and of the framework only the transverse gable-beam is seen; it is connected with the column and the apparently leaning corner posts by diagonal poles. The gable ends in vertical sticks which are connected with each other by three cords in an awning-like fashion. Below the burial hut is surrounded by coconut mats.

The navigator Rolimei intended to sail from Yap to Mokemok, but missed this island group and finally reached Poloat; when he wanted to return home from this island he drifted to Lamotrek where he died.

Unless a dead person has a burial hut his spirit roams about at night roaring and howling and scaring the living.

For that reason the dead are frequently wrapped into mats and the bundle with the body is weighted down with a stone and dropped into the ocean.

Ocean Burial

The spot for ocean burials is south of the island of Lamotrek, 100-150 meters off the

4: Krämer--119-120 (1909) 1937 Woleaians-2
116, 764 Lamotrek

shore, at a place called Taualiva; this is the same name as that of the canoe passage in that region (map 2 [VMM: see 4: Kramer 15]). The dead is wrapped up in woven mats.* The mourning relatives of the dead stay in the death house until the fourth day. Then the eldest of the family makes a long garland (mar) from [120] blossoms and leaves, and his people take it down to the spot mentioned on the ocean; as they move down in that direction they invoke the gods Aluelap, Saukal, etc. and request good fortune and protection from death by prayers. Then they toss the garlands into the sea. When this first group of people returns, the more distant relatives leave the house of the dead; only the very closest family remains there until the moon has reached its fullness. During this entire period of time work is not permitted.

After five to six months, the fi is held: the belongings of the dead are washed in the juice of young coconuts, and then the juice is drunk.

When the body is thrown into the ocean, some people dive after it as a final gesture.

Then the spectators of the burial quickly paddle back to the shore. They all make a blanket with a hole for the head (Truk, page 92) out of a sleeping mat, lúgelug, and cover themselves with it; they also cut their hair.

*When Lewis came from Yap he saw many strangers die of hunger on Lamotrek; because of a shortage of mats they were wrapt in simple coconut-plaited materials.

4: Krämer--120
116, 764

(1909) 1937

Woleaians 1·2
Elato

Hambruch learned the following on Elato. . .

The dead is laid out in the house and buried the very day of the death. The body faces south. It is sewn in mats, ornamented, weighted down with stones and dropped from the canoe into the ocean outside of the lagoon. Four days after this sort of sea burial, a big banquet is held, and all the people who have contributed mats and other things attend.

4: Krämer--120 (1909) 1937 Woleaians
116, 764 Lamotrek

A short time ago the man Säperóu died. His brother was Zigĕlŭgŏl. 11 women provided mats (dress and sleeping mats) for the funeral; they were women of the clan of Saperóŭ and five were members of his closer family:

Zagabăs ♀,	roligaléa (Gattin)
Tănewaga ♀,	mănеai (sister)
Leigomâu ♀,	fazĭloāl (daughter of Saperóŭ)
Tamilimôi ♀,	" " " "
Eoleiijĕn ♀,	" " " "
Loiifit ♀,	" " " "

Takŏf ♀
Pănélioa ♀
Wŭimăr ♀
Elóubut ♀
Nănafelitip ♀
lagapéiumār ♀

Contributed
the
mats

Lagajüūmāl o
Lagaleŭmār o
Lagatoiilŭl o
Lizéineŭzăk o

The older women on the other hand, are subject to the death taboo, ŏlelimĕs (. . . bailimas), while they stay with the son of Saperóŭ in the "Great House." The taboo is declared by the chief. The woman must stay in the great house because here Saperóu is laid out. After four days the women may return to their homes.

4: Krämer--121 (1909) 1937 Woleaians 1-4
116, 768 Lamotrek

Saperóū has gone to heaven.

Saperóū owned two houses, coconut palms, taro and a canoe. This property is distributed in the following manner: his brother receives the houses and the palm trees and all the other possessions and, in exchange, he must also take the widow and the son. After his death, the property passes into the possession of his sister and not until after her death is it returned into the hands of the son of Saperóū.

4: Krämer--121 (1909) 1937 Woleaians
116, 765 Lamotrek

The members of the clan of the dead are subject to taboo for four days, and the closer relatives until the end of the month. Garlands of coconut pinnae are hung up at the house in order to avert the spirits.

4: Krämer--121 (1909) 1937 Woleaians
116, 535 Lamotrek

Cantova, on page 315, tells us something about the dances of the West Carolinians, e.g., that the chief holds up a beautiful mat at the end of the performance which becomes the property of the person who manages to seize it first.

Müller, in *Yap*, page 309 says that Lugëlëng is *tamë rang ko toru*, the dancing sorcerer of heaven; the situation is similar on Lamotrek...

The word for dancing rod is *gurrugurru*, Wood, *songo*; knob, *olále*; piece by which it is hung up, *tawólo.*

4: Krämer--121 | (1909) 1937 | Woleaians
116, 524 | | Lamotrek

Play and Sport, ur.

Hellwig 2132 =5912 is a small loom which children set up to play and work.

Hellwig 2133 =5913 is a toy canoe, vá, with paddles for children.

yarn game	gafif
ball game	gárefa (see Feis)
pinwheel	gadjogoiá, four ends
catching game including throwing into salt water	tūgūrik

livōvō, breadfruit blossom; to throw it at one another. The point is to duck in order not to be hit by it because the person hit must get out of the game.

porettetiu buai, "not allowed laughing": the players form a circle; in the middle stand one or two persons who try to make the others laugh. Anyone who laughs is thrown into the water.

4: Krämer--122 (1909) 1937 Woleaians-13
116, 776, 502 Lamotrek

In connection with the canoe...it has been mentioned that Alúluei is the god of the navigators.... There he is referred to as the son of Paluelap and is called Alului, whereas on Truk he is thought to be identical with Aluelap. In other instances it has been claimed that he is identical with Paluilap. I learned that in addition to five gods there existed seventeen auxiliary navigators. Their names are:

Gods:

Alúelap
Lugeileng
Eidjal
Olofat
Alúluei

Auxiliary Navigators:

1. Alulápelap
2. Maselëlog
3. Tarailemetau
4. Vórieng
5. Faludj
6. Gapiumolefádj "Pandanus fruit"
7. Sābug
8. Fágara
9. Olopëlipen
10. Madjebol
11. Lëbútobut
12. Uman

Carpenters:

Legedjilab
Sëlang

4: Krämer--122 (1909) 1937 Woleaians-2
116, 776, 502 Lamotrek

Semèligóror Meseiseit
Semeligodjúat

The large number of spirits is to be explained by the fact that every navigator has his own spirit, whereas Lúluei is common to them all.

4: Krämer--122 (1909) 1937 Woleaians
116, 501, 505 Lamotrek

paliu, the captain of the canoe, sleeps on the sea in the barong, while his wife stays in the gaimoém. The paliu sleeps in the kimoém on the lee platform, but on the canoes of the western islands that is the place assigned to the women; for that reason there is a hole, ngatalie bëp, in the floor for the relief of nature. Sexual intercourse is not allowed on board.

Provisions:

The captain has the provisions with him in the barong but the coconuts are stored in the bul room or basebas barong; they may not be touched.* The pallü always eats first and then the crew, rőliva. No one asks for food; everyone waits until the captain eats and then the others are given their share. Food is always very limited. The boat carries mar which tastes very well with tak, Belone.

4: Krämer--123 (1909) 1937 Woleaians 1-2
116, 502, 484 Lamotrek

Chamisso learned the following from Kadu, after he had talked of some unsuccessful voyages...(see Kotzebue, Entdeckungsreise, III, page 94:) "Every year more Carolinians sail to Guajan. Their flotilla of boats from Ulea and the surrounding groups, from Lamureck and Setoan, is assembled in Lamureck. From here the voyage starts in the month of April. From Lamureck to Fayo, the deserted island on which one stops over for a few days, the voyage is expected to take two days and from Fayo to Gajan three more days. The return voyage is again by way of Fayo and Lamureck. It falls in the month of May and at the latest in June, before the west monsoon that may be dangerous sets in."

Below he continued: "It was in this year (1807) or the following that a canoe of the eastern island of Tuch (Truk) drifted to Guajan. The canoe carried a crew of 15 and the name of the pilot was Kulingan. The strangers were received hospitably, but a procession which happened to be held during the days of their stay and which was accompanied by salvoes of artillery weapons caused fear and terror among them. They hid in the forest and that very same night, though without all necessary provisions, returned to the ocean.--It was their good fortune that as they fled from the island they happened to meet the arriving flotilla from Lamureck which provided them with food and gave them instructions about the voyage home. In the year 1814, the flotilla counted 18 boats. On Guajan the Carolinians exchanged iron, glass beads, and textiles, for canoes, shells and rareties; trepang transactions may develop into an important branch of their trade."

4: Kramer--123 (1909) 1937 Woleaians
116, 502 Lamotrek

Teachings of navigation: Similar to those on Pollap. Canoes drifting in rain and wind recognize the direction of the current from the great north-eastern ground-swell, lŏláblab, and from the south-eastern and north-western ground-swell which raises and lowers the canoe at the points in question.

Unsuccessful Voyages: In spite of the extensive knowledge of currents and stars...it is not a rare occurrence that canoes are thrown off their course, especially when the ground-swell has been changed by storms and the sky is overcast. One story tells that a year before our presence on the island, two canoes had sailed to Faiau to fish for turtles but the boats were shipwrecked. Six months before this accident, a canoe had set out for Oleai and Faroilap but had never arrived. Others that were considered lost: Uleisap with the canoe Falegarorong, two boats from Ifaluk, and one from Oleai.

Voyages: to Oleai and Ifaluk are undertaken at the end of November (bale aremoi...); the return voyage is made between July and September. If the destination was Guam, the canoes first took their course to Pikelot and then 3-4 course NNE-E and then NNW; in the latter position many birds are observed and as the boat follows them, the Marianas are soon sighted.

4: Krämer--124 (1909) 1937 Woleaians-1 1
116, 502 Elato

Hambruch learned on Elato that the following stars served as guide-stars on voyages to these islands:

Faraülip	möl	Vega
Ifalük	ŭliul	Orion's Belt
Uleai	between üliül and mai i lop	Orion's Belt and Altair
Auripik	zare u ol	Corvus
Sorol	ul and margaregir from Uleai	Aldebaran and Pleiades
Fais	tagal e mâi lap a ie fan from Sorol	β ursi minoris (rising)
Mogemog	tubul e mailop a ie fan	β ursi minoris (setting)
	tubul e uelego from Sorol	Ursus major (setting)
Yap	tubul e zare u ol	Corvus (setting)
Ngulu*	tubul bup	Southern Cross (setting)
Palau	zare u öl from Ngulu	Corvus
Yap--Sorōl	tagai i tumul	Antares (rising)
Mogemog--Fais	tagal i uliül	Orion's Belt (rising)
Fais-Uleai	tagal i tumul	Antares (rising)
Fais--Faraulip	between tagal i zare uol and uliul	between Corvus (rising) and Orion's Belt

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*From Yap: i Centauri.

4: Krämer--124
116, 502

(1909) 1937

Woleaians-2
Elato

Faraulip--Uleai	tubul bup and meta riu (eye two)	Southern Cross (setting) and Scorpion
Faraulip--Ifaluk	uliul and matsumelit	Orion's Belt and (middle of the sky) Southern Cross, Southern tip
Lamutrek--Satoan	mai i löp, uliul	Altair, Orion's Belt
Lamutrek--Poluat	mai i löp	Altair
Lamutrek--Truk	mai i löp	Altair
Lamutrek--Sog	tubul bup	Southern Cross (setting)

This is the extent of Hambruch's information.

4: Krämer--124-125 (1909) 1937 Woleaians -13
116, 103, 823 Elato

The following islands are known and in addition numerous rocks are named: eastwards, tuas:

Sëtoval*
Pikëlo** (lo anchorage) (NE)
Pik ("small island")***
Olóul or Volóul (Onóun Volume 61 page 191)

Mágur
Ulalu
Piserar
Fáiau ("stone")
Lámoil
Rua
Murilo
Rug or Djug (Trúk page 19)

Póloat****
Sōg
Tametam
Pol'lap [126]
Lémma (Nama
Lámolu (Námoluk)
Lukulór (Lukunor)
Lukuór (Nukuor)
Pikeram(Kapingamar-
Ingadjig(Ngatik) angi)
Fálepei (Ponape)
Maki (Mokil)
Pingelap
Gajau (Kusae Truk page 53)

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*East: Oraisaŭ, Suat, Póloat. North: Uraitúefu, Gaitag (east of Pikëlo (2)).
**Also Pikelot, supposedly named after the fish lot.
***West: Băbă (near Gaitag), north: Sapan, Móul, east: Olipig, Fauriap, Onóun.
****South: Rúral, Sog.

4: Krämer--124-125
116, 103, 823

(1909) 1937

Woleaians-2
Elato

Ebon in Ralik
Salevis (Djalūt)
Laur
North:
Miriales (=Marianas Spanish)
Faiau (high) and south of it
Ralugoisong. (Vorolegeisam
West:
Oléa
Faróilep
Ifaluk

Aúrupig
Sorol
Feis ("Rocky")
Ulütiu or Ulutiu(Mokemok)
Eap
Ngólu
Ban noe(Palau I, page 184)
Sóngorol
Bul
Merir
a Tógobei (Tobi)

A. V. Chamisso. . . tells us that the Ralik and Ratak Islands were known to a native of Lamureck whom he met on Guajan. On Arno. . . in the Ratak group, there lived five natives of Lamureck who had been cast adrift and carried to this island.

The Names of the Parts of the Ocean are:
between Lámotrek and Sëtoval = Oireg*
between Lámotrek and Olimarau = Goisa
between Lámotrek and Elat = Mëtol

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* Woirä; but it is not mentioned that on Sätoval Lamotrek is said to be called Lamõireg.

4: Krämer--124-125 (1909) 1937 Woleaians-3
116, 103, 823 Elato

between Lámotrek and Ifaluk=a Pilerup
between Lámotrek and Fariolep =Pilimetau

4: Krämer--125-126 (1909) 1937 Woleaians
116, 175 Elato

The knowledge concerning the islands is supplemented by the following: According to Espinosa, II, page 15, 13 natives of the island of Lamursek (Lamotrek) on May 26, 1787 arrived at Cape Oroto on their way to Guam; and the captain of the boat Umal-Luyto, told them that Lamursek was one of the twenty-six islands of an archipelago. [126] In Kotzebue Endeckungsreise, page 93, it is said: In 1788 Luito, a navigator from the islands located south of Guajan whose fame lives on among his fellow-islanders, was able to retrace the route from Waghal or Guajan with two canoes, of which a song from olden times had spoken. Encouraged by the success of the first voyage and the reception accorded him, he returned in 1789 with four boats and asked leave from the governor in order that he might return every year. As they were about to set out on the return voyage the four helmsmen disagreed as to the rhumb by which they were to steer and they separated. The ocean did not allow any of them to return to his native island. This led to an interruption of the service recently established. Concerning the renewal, see Oleai.

4: Krämer--126 (1909) 1937 Woleaians
116, 487, 103 Elato

Espinosa...was given a map on which all the islands and their population were marked; many of these islands were familiar to the captain [VMM: a navigator from Lamotrek). These were the islands:

1. Carao
2. Falopi
3. Ingerig
4. Oruzolua
5. Etat
6. Lamuluc
7. Luosap
8. Ohala, 1000 inhabitants
9. Ólcul, 200 inhabitants
10. Ponlap, 100 inhabitants
11. Poloac, 600 inhabitants
12. Sove, 500 inhabitants
13. Pig
14. Piguela
15. Satavan, 400 inhabitants
16. Lamursee, 1400 inhabitants
17, Falive, 1000 inhabitants
18. Fayao
19. Farroilap, 100 inhabitants
20. Olio, 1000 inhabitants
21. Fais
22. Falalap
23. Mugemugs
24. Jap
25. Ngulue
26. Palao

4: Krämer--126-127 (1909) 1937 Woleaians
116, 175, 502 Lamotrek

In the *London Nautical Magazine* of 1862, the well-known report of Rev. L. H. Gulick on Micronesia (page 174, Ulie-Wolea) was published and in the year 1866 (beginning the preceding year) there appeared a report of Captain B. Eugenio Senchas y Zayas of the corvette "Narwaez (*Viaje de la corbeta de guerra Narwaez desde Manila a dichas islas*), of the first steam-boat which was seen out on the high seas. In it he also reports on the settlement of the Carolinians.... In Garapan on Saipan they formed a colony of 415 heads (in January 1864, 433 were counted). At the very time when the captain and his ship were in Tinian Carolinians arrived from Elato-Lamotrek; they came aboard to see him and related their surprise at what they had seen. They were very muscular people, their entire bodies oiled and almost naked; in their ears they wore shell ornaments. On Saipan, where the captain visited the colony in Garapan, he heard a great deal about the navigation of these [p.127] courageous people. They first had come to Agaña in search of new land, because their own had been devastated by the typhoon. For all their islands, with the exception of Ilap, were very low. Arumiat was considered their best navigator who knew all the stars and that the Polar Star does not change its position and that the rising and setting of Orion's Belt indicated east and west. He rejected the compass claiming that it was dispensable for navigation. For the stars in the zenith, a bamboo stick filled with water was used.*

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*Cf. Samoa, where one goes all the way down into the hull of the ship in order to observe three stars.

4: Krämer--127 (1909) 1937 Woleaians
116, 396, 502, 288 Lamotrek

In Garapan there was a shipyard where the Carolinians could learn the construction of boats; connected with the shipyard was a school of Carolinian navigation. Anyone who wanted to be independent and in charge of a boat had to pass an exam before a council of pilots. Close by was a rope-making establishment. There the material for the ropes-to-be was hung high on a palm tree and the strands were twisted and each one had a circumference of 4-5 inches. Ropes were made up to a length of 100 fathoms.

4: Krämer--127-128 (1909) 1937 Woleaians-1-3
116, 396, 502 Lamotrek

Anchors do not exist. If it is necessary to fasten a boat, one of the crew jumps overboard and belays one end to a rock. A similar procedure is followed when the canoe is to be cleared for departure. The islanders do not worry about deep water and sharks.

The boats built had a length of 30 feet in the keel, a width of four feet and a depth of 6 1/2 -7 feet from the deck to the keel, with a draught of 2 1/2 feet front and aft. The stern-post strakes are alike, and the bow and stern are identical in shape. No nails are used in the construction; the planks are fastened together by means of strong coconut yarn and the holes are stopped up with cement. The frame-planks are less than one half inch in thickness and do not have any ribs. All the work is reinforced by strong dollboard gunwales of considerable size; they are connected by thwarts, all of them in the same height. The two sides are different in form and one is more beautiful than the other. They do not attempt any tacking with these canoes. The weatherside is fuller and more rounded than the leeside and the ratio is almost 3:5. The outrigger is attached to the weatherside--on the Philippines batangas--and is a strong tree trunk; on the end rest two transverse beams, which are 8-10 feet outside of the canoe. On the leeside there is a platform outside of the dollboard gunwales and it is formed of long poles; on this platform a cabin--a bamboo construction--is placed. This little hut resembles a large basket and in it provisions, freight, and sometimes passengers are kept. The crew is generally crowded together in the hull of the boat. The mast usually has a height of 22 to 24 feet and is not planted on the keel, but on the gunwale of the weatherside. It

4: Krämer--127-128 (1909) 1937 Woleaians-2
116, 396, 502 Lamotrek

is kept in its position by stays, by means of which it may be lowered if the velocity of the wind requires it. The sail is made from very fine mats and is almost triangular; it is stretched between two bamboo poles and at each corner is manipulated by lines, halyard, tack and sheet. [128] The rudder is not at the stern* but on the leeside and has the shape of a paddle; the Carolinians say that it does not only serve to steer the canoe but also to keep it straight; the latter proves the skill of the person steering and requires a good deal of dexterity. It is difficult for navigators to establish a clear picture of this in their minds, but it is probable that we should believe the Carolinians. It is not unlikely that it is their intention to sail against the wind (in den Wind anzuluven?) when it becomes stronger, so that the lateral pressure on the sail may be decreased. In any case a good deal of experience is needed and all possible care and attention in order that the canoe will not capsize or be flooded over the leeside gunwales. Ten or twelve persons may stay on board and most of them sleep in the hull of the ship. They fill the basket with coconuts, and if they have a passenger who is not a Carolinian, he, too, is put into it. They loosen the anchor ropes, set sail and go out to sea. The sheet is never belayed: all day and all night during the entire voyage the person steering must hold it regardless of how long the boat is out sailing. Some of the steersmen have assistants on their long voyages. When he lets go of the sheet, and the boat capsizes, the crew has to swim like

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*The meaning is that it is not all the way at the stern like our steering rudder.

4: Krämer--127-128 (1909) 1937 Woleaians-3
116, 396, 502 Lamotrek

the basket with provisions. The steersman without help re-establishes the balance of the boat; if the equilibrium is lowered on the weatherside the canoe is put back into position almost by itself and little aid is needed. Then the crew goes back on board, catches the basket, and the voyage is continued.

4: Krämer--128 (1909) 1937 Woleaians
116, 502 Lamotrek

Thus the ships sail across the wide Pacific. They take their course by the sun, the stars, the direction of the wind and that of the currents. If the weather is bad and the sky is overcast for a few days, they haul in the sail and are ready for the coming storm. When the storm has passed, they need three days to sail eastward and make up for the time and distance they have lost. Then they make their observations: they fill a bamboo pole and observe the stars at the zenith and from them are able to calculate the position of the boat. Accordingly they are able to take their course. Naturally many of them are lost.

4: Krämer--128-132 (1909) 1937 Woleaians-1 -5
116, 502, 821 Lamotrek

At a meeting of pilots, presided over by Arrumiat, the captain fixed the lines of their compass cards. On the table in the cabin a figure was laid out with the aid of beans and the captain copied it on paper as well as possible. "When I thought that I had set up the wrong figure by the choice of my points and wanted to improve it and to make it into a more perfect quadrant I was not allowed to do so. When I repeatedly rounded the corners of the square figure I was requested to leave it as it was and for that reason it must be accepted in the condition it is."

They divide the horizon up into four quarters or perhaps better into two semi-circles: the [129] eastern and the western, Uebuel* is the name of the Polar Star and Mailab** is Orion's Belt. The three points which are meant to represent east and west are all called Mailab and Tubule mailap. None of the three has a special name, but only the general term for all of them is known. It is noteworthy that there is no term available for East to North or West to North. On their compass card the corresponding points are North to East, Northeast to North and Northeast to East, but East to North is not included; the place for it remains empty. The same thing happens in the four quadrant, although the points of these angles seem to equal ours. Their third quadrant resembles the fourth, but the second does not bear similarity either to the first or one of the others. Their first quadrant is divided into 8 parts, for Tagale mol corresponds to NE; of the eight only seven are marked and have names. The others are not divided up evenly but are arranged in the manner shown in the figure. I was unable to find an explanation for this peculiarity.

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*Hambruch on Elato: uĭluĭl

** Hambruch: ŭliŭl; Altair, mai i lóp.

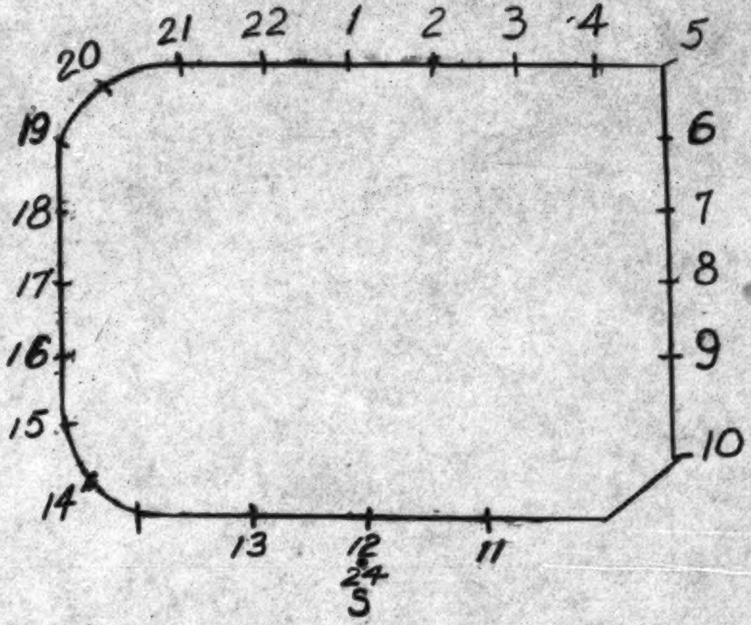

Fig. 66 Compass Points of the Carolines according to Sanchez

4: Krämer--128-132 (1909) 1937 Woleaians-3
116, 502, 821 Lamotrek

Compass points of the Carolinians, Sanchez 1866, Figure 66	Record by Krämer, 1909.	Compass points of Ikeram on Pollap with the number of little stones.
1. Mailab Ueleuel	1. volevol iefang N.	1. volevol, star fúmaket from Sog to Póloat [130]
2. Tagale mailes pelevant	2. mailap ále fang 15° (βlittle bear)	2. mailűpélefang
3. Tagale olego	3. volégo 30° great bear	3.
4. Tagale iguelie	4. ügulüg 36° Cassiopeia (island of Pikelo)	4. ugulik
5. Tagale mol.	5. mäl 51° Vega	5. mol
6. Tagale mangariguec	6. magariger 63° Pleiades	6. moiriger to Póloat, Támatam
7. Tagale ul.	7. tagalul 73 1/2° Aldebaran (Island of Goteu)	7. un
8. Maitab	8. mailap 81° (Sĕtoval, Poloat, Djug, Rálug, Falepei, Gadjau)	8. da̋l mailap voyage to Botele̋s (ku.), from there to Truk by un

4: Krämer--128-132 116, 502, 821	(1909) 1937	Woleaians-4 Lamotrek
9. Tagale eliel	9. tangali elüel 88° Orion Gürtel Orion's Belt between 8 and 9 Atair 99° sarabol Raven 68°	9. a liel
10. Tagale lumur	10. tumur 64° Antares (book by Faroilap) metaru (2 eyes) 52° Scorpion	10. tumur voyage to Póleat return by mõl arebol mareg galu
11. Tagale liup	11. tagal lup 27° (Pikeram from Sog, back by 3.) medje meiet (medj in between)	
12. Mailab delub	12. volevol iaur S. medjemeitol	12. volevol to Sog galu mareg arebol

4: Krämer--128-132 (1909) 1937 Woleaians-5
116, 502, 821 Lamotrek

13. Tubule liup	13. lupu metaru (Pikĕlo back by)	
14. Tubule lumur	14. tumur sárabol	14. tumur
15. Tubule eliel	15. tubul elüel	15. e liel
16. Tubule mailab	16. tubule mailap W. (Ifaluk, Volea, Sorol, Ngolu)	16. tūrun (tóron setting) e mailap
17. Tubule ul.	17. ul (7)	17. toron un
18. Tuble magarigueo	18. magariger (6)	18. moériger
19. Tubule mol	19. mël (Faroilap 5.)	19. mōl
20. Tubule igueli	20. ugulüg (4.)	20. ŭgulik
21. Tubule olego	21. voelĕgo (3.)	
22. Tubule mailab pelevant	22. mailapalefang (2.)	22. mailŭp elefang dolel fumáket
23. Ueluel = N.	23. volevol	23. volevol fumaket
24. Olelup = S. [132]		

The reporter cannot recall the names of the stars of the unknown points in the lower section. There existed some analogy with the upper points.

4: Krämer--133-134 (1909) 1937 Woleaians-1 -3
116, 805 Lamotrek

The months, gédj, are named after the stars that rise around midnight and stand at zenith early in the morning.

Thus the monthly periods have derived their name from the time when the stars are found at zenith.

A. Kramer		Hambruch	Month
ul	Aldebaran	ŭl, ül (round)	September
ĕliol	Orion's Belt	ü̆liü̆l	October
māl	Sirius	mall, māl (animal)	November
idj	"Fog" west of Regulus in the lion	its, itj	December
sárepol	Corvus	zāre üŏl	January
aremaus (...moi)	Arcturus	aremauz	February
tumur	Antares	tumul	March
mairig	Star west of Atair	mai rik	April
mailap	Atair	mai i lap	May
seŏta	in Pegasus	zā̆ta (thăūdha)	June
lag	α Pegasus	la χ	July
gui	in the Pisces	kŭi (whale)	August

4: Krämer--133-134 (1909) 1937 Woleaians-2
116, 805 Lamotrek

Moondays

1. segóuru	("we wait to see") new moon
2. ėleng	1st moon, not visible in the tropics
3. mesëleng	2nd moon "see the moon"
4. mesal	see the bush from the side
5. mesăfuis	see the stars [134]
6. mésoal	see the bush from above
7. mesëtiu	look down (tiu, Truk, page 49, 64, down, below)
8. ěmetal	everything clear
9. ěpei	at an angle, somewhat on the other side of the meridian
10. djuabong	complete nights (in the west)
11. eărobungu̇	no longer so pointed
12. olobuă	swelling form (ol)
13. ŏlobuă	good form
14. ěmadj	ripe
15. eur	full moon, the sun and moon simultaneously at one height
16. lŏtĕu	lot =scaevola bush, which is incomparably higher at the rise of the moon. teu, westerly, since the moon shone down upon them from the west.

4: Krämer--133-134 (1909) 1937 Woleaians-3
116, 805 Lamotrek

17.	kil'li	"beginning of the dark nights
18.	kalovalu	the last remnants of the day disappear in the west
19.	sŏparr	phosphorescence of the sea
20.	ë efalag	still obliquely to the meridian
21.	gosĕlág	a little less oblique
22.	gărotaliéfalag	no longer oblique; half moon
23.	sōparemeĭmor	phosphorescence a little later
24.	killi	beginning of the eastern nights
25.	gomala	the moon begins to hide
26.	romálefal	pointed, rom, like the houses, fal (gables)
27.	eărofui	stars disappear
28.	eăú	on the verge of dusk
29.	féing	must go away (from the sun) (fèing ilog, take away).
30.	érapfi	finished.

4: Krämer--134-137
116, 821

(1909) 1937

Woleaians-1-7
Lamotrek

The Winds

from the North	iefang	efangelap gailoil fangileás gotŭáfang gotu mei
from the East	gotu(e)	gotuór eroileas
from the South	iaur	aurulap aurulésol lotoár
from the West	iletóu	lotóelap lotoáfang efángilesol

It is said that star winds exist which arise with every new star. When a star rises they are generally easterly and when it sets they are westerly. [135]

Constellations (their rise: tagal, their setting: tubul, according to Hambruch)		Time	Winds mor, strong; djigor, light
Aroturus	aremoi (Truk: aremoi	October, beginning of the monsoon.	easterly wind: balaremoi (meaning of ba: coming out of the water)
	djóu (dróu) (Truk: djéụ) Corona	Rise in December	mor a djou; strong easterly winds for a few days

4: Krämer--134-137
116, 821

(1909) 1937

Woleaians-2
Lamotrek

			dji geredjou; less violent winds for seven days.
Antares	tumur (Truk: tumur stands for the Great Bear)	Rise in December	mor a tumur; strong easterly winds. They are too violent to allow sailing, which is possible at the most on the inland waters. djigerë tumur lighter winds
	metáriu (Truk: measáru)	rise in January	mor ale metáriu, easterly winds westerly winds at the time of the setting of the constellation.
Atair	mailap (Truk: the term stands for the Eastern Star)	rise at the end of January, in the morning	djigerali mailap; less stiff winds
in Pegasus	seõta (Truk: sŏeda)	rise	mor seota, good easterly wind

4: Krämer--134-137
116, 821

(1909) 1937

Woleaians-3
Lamotrek

		beginning of February	djigerali seota winds lasting for ten days
	tëbbi	--	mor a tëbbi last only for a few days
Pegasus	lag	beginning of March	mor a lag; stiff, strong and indefinite winds.
	gap	end of March	moi tagale gap (moi i tag "to break upon arising"), uncertainty as to strength; last for a few days mor ale gap, strong djigeraligap, weak } last about 2 weeks
"Fish"	ig	end of April	mor alig, strong djigeraligap, weak } good weather moi le alimeto, easterly winds for two days, followed by westerly winds
	älimento, the stomach of the ig		

4: Krämer--134-137 (1909) 1937 Woleaians-4
116, 821 Lamotrek

Pleiades	magárigar (Truk: moériger)	April	tafalimagárigar, evening wind when the Pleiades stand at 30'; when they set at night there follow calms, mopele magárigar [136](mop, to drown; see Onoun); this is the best time for angle fishing, when the water is calm, without strong currents.
	when mag rises in the East	in May	the wind is known as kobuádj; the word is derived from uádj "to cook," because for 6-12 hours violent easterly winds prevail, which make the ocean appear as if it is followed by djigerali mag.

4: Krämer--134-137
116, 821

(1909) 1937

Woleaians -5
Lamotrek

			which lasts until the ul sets in.
Aldebaran	ul	middle to end of May	djelul, renders the water ripply, because often short squalls blow from the East and Northeast.
Orion	irir ali ol (eliol, Orion's Belt)	July	westerly winds for 2-3 days when aliol rises in the morning, light rángaliol blow from the east for 2-3 days
Sirius	mal, gongalemál or golongalemal	early in June	westerly winds for 1-2 days, but uncertain
		sets about the middle of June	liuráp (from rap "to cover, lay down close together) alemál, calms.
Mist in the Lion	idj	setting between July 1-15	westerly winds kalangalidj for about 14 days, followed by easterly winds djangalíol, (from djang

4: Krämer--134-137 (1909) 1937 Woleaians-6
116, 821 Lamotrek

			"to hang up" when aliol stands at a certain height)
Regulus	ililigĕk	July-August	eangalililigek blow SW, W NW for about 6 weeks without intermission when the tail of Canus major (sirius) rises; eangali faliuk alimal is the last of the period and is easterly (faliuk from iuk, tail and mal, see above).
Southern Cross	bup	end of August to the beginning of September	djep alup strong southwesterly winds, with generally clear weather
	gap	setting in the evening at 35°	for 12-24 hours the easterly ëtang prevails (sitang, ėtang "the pressing down"

4: Krämer--134-137
116, 821

(1909) 1937

Woleaians-7
Lamotrek

			-- of the bupi djep)
Canopus	gap i eaur	equinox	the winds may be changing and may come sooner or later
		upon setting	atangaligap, easterly winds for 1-3 days
Arcturus	áremoi (see above)	upon setting	eang ali aremói mopolog ali aremoi (mop "to drown"). [137]
	efang alúl	rise at the time of the breadfruit harvest, 15 days after ul (Aldebaran)	strong easterly winds prevail for half a day and blow down the ripe breadfruit
	póulimal, the lowest star of the tail of Canus major "shakes the animal (mal)"		easterly winds preceding eangalifaliuk (see Regulus)
			in the same manner the

4: Krämer--134-137 (1909) 1937 Woleaians-8
116, 821 Lamotrek

on the fishing line		wind shakes the breadfruit trees.

[ER: An additional list of stars and constellations is given in the source, but omitted here]

4: Krämer--137 (1909) 1937 Woleaians
116, 751 Lamotrek

In case of epidemics and contagious diseases, the sick are isolated in the canoe-houses.

4: Krämer--137-138 (1909) 1937 Woleaians-1 -2
116, 753 Lamotrek

The following types of illnesses, mes, were mentioned:

cold, ngutali bodj
cough, fágafag [138]
illness resembling influenza, masélepik (Yap word) with the symptoms of colds, cough, hard sputum, pains in the chest, back, shoulders and eyes; laryngitis, yellow tongue, fever.
tuberculosis, mĕsebot
lupus, lugeileng (cf. the gods, page 147, who took the illness upon himself and thus gave the name to it. Syphillis was not known).
leprosy, batur
abcess, framboesia, rup
swelling of testicles, morulap
ringworm, kelísebou; this disease is rare and can be cured by the Oleai islanders.
vitiligo, boëdj ("white") with nervous disturbances
blindness, matabās
swollen thigh, abcess, lōs
elephantiasis of the leg, bedjĕdjop (berërop); when it is still at the beginning stage and not quite certain it is called bŏbŏ́; the cause is said to be the breaking of taboos.

4: Krämer--137-138 (1909) 1937 Woleaians-2
116, 753 Lamotrek

tumors (lipom), pir
swellings, berĕlal
"demon madness," katok alus, in the case of fear of illness; but it also affects the body and is accompanied by hunger.

4: Krämer--138-139 (1909) 1937 Woleaians
116, 751 Lamotrek

In order to keep away the evil spirits of illness fans are used (gálibă ali kuei) and they are also expected to keep disease at some distance from the island. At intervals of about 100 yards all around the island gilli tilimes "mats of defense" are hung up in order that the demons will be unable to enter within the circuit; the mats used in this instance are the tapokóu of coconut pinnae which are made of two parts. In order to keep away death, mas, a medicine by the name of tafei limes is used; the bark of the roots of young kelau, djel, ut, ear, ngo are taken; they are scraped and added to a grass root, bugor; everything is washed and put into a pouch, tūkemȯil* or tukemöi. . . . This is put into a wooden bowl with clean water; it is covered up with a mat and left standing. After some time one tries with tagag whether the medicine is good. If the person who has prepared the medicine is satisfied with the way it has turned out, then all the inhabitants of the house drink of it and he speaks a little verse. [ER: The verse is omitted here.] [139] The pouch remains in the tabbi, the wooden bowl, and every day at midnight water is added and drunk.

Outsiders may not drink any of the liquid, but it is a privilege of the inhabitants of the house.

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* On Lamotrek these pouches are hung up in the houses after use. Urupo (house) upon the return from a voyage placed one underneath a mog tree.

4: Krämer--139 (1909) 1937 Woleaians
116, 755 Lamotrek

A special medicine is prepared against influenza, masělepik. It is called afeilialis and was reported by Ikelúr. The juice of two coconuts is put into a wooden bowl; a pouch, tukemöil, with herbs and a small pouch with burnt coconut (Palau: ulogóug) and a third bag with djig, giliau, and uórong are soaked in it and then wrung out; the pouches remain in the bowl.

Hot stones are thrown into the liquid. The sick person is covered up with a mat and the bowl is placed next to him underneath the cover. The medicineman moves two lagat bunches of ferns (Figure 63 [VMM: see source]) and two branches of giliau over the sick under the mat and finally picks up a net (djróu) in order to catch the evil spirits that escape. At last he swings two branches of ear; he puts their ends into his mouth while he tries to charm them and appeals for help. After all these steps have been taken, the sick person is helped to sit up and drinks the medicine in the bowl. The same thing is repeated three times within two days. After use, the pouches with the medicines are hung up in the house.

4: Krämer--140 (1909) 1937 Woleaians 1.4
116, 752 Elato

Sores and abcesses, las, are opened with the fidjefidj instrument (Fig. 69) [VMM: see source]. Itulimara (house 5), the father of Lolit, died of this treatment. In his case an abcess of the arm-pit was punctured and it is likely that the artery was cut. Kelur, Auólimar, and Boéso still performed punctures in 1910.

Bleeding is also done with the fidjefidj. Hysterotomies are not performed. Lutke previously has mentioned acupunctures done with fish teeth (tail of the apisurus) by insertion of a rake. For ulcers the leaves of djaival, a small creeper, are used.

4: Kramer--140 (1909) 1937 Woleaians
116, 753 Elato

Hambruch learned on Elato that in case of illness, for different types of medicines, bángebang, are tried; if none of them is successful, the sick person will have to die. It is Eluelap's will and for that reason he is invoked...

4: Krämer--140 (1909) 1937 Woleaians
116, 753 Lamotrek

Hellwig calls the coughing illness, mass, which means death and probably refers to influenza.

4: Krämer--140 (1909) 1937 Woleaians
116, 843 Lamotrek

Women who are pregnant for the first time, are given a medicine, *tafei i lolomai** once a month. . . .

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*At that time the medicineman carries the *póul i lolomai*, the angle, and the devil's eyes.

4: Krämer--140-142 (1909) 1937 Woleaians
116, 755 Elato

Against a stomach ache a pouch, tukemõilü táfei, is made up. . . . While magic words are spoken, the figure of a cross is described with this pouch, i. e., the movement is horizontal and vertical. The medicineman also has a red cross painted on his forehead and both shoulders. [ER: The words spoken on this occasion are omitted here and the same is true of other songs that accompany various steps of medical treatment.] [142]

Elisabeth Krämer observed the following case: a woman had swollen glands. Her husband gathered leaves and bark of the tree galau (giliau?) and crushed both on a wooden board; then he filled the crushed mass into coconut leaves, tied them together like a pacifier and fastened young coconut pinnae with magic knots to it. Then a young nut was opened, the pacifier was dipped into the milk of the nut and then taken out and pressed out over the water so that the color changed to brownish-green. The woman drank this water as a medicine.

4: Krämer--142 (1909) 1937 Woleaians 1-2
116, 833, 201 Lamotrek

It is usual for the man to ask the woman whether she is willing to have sexual intercourse, ramoidjau. The woman expresses her consent by moving her hand over her face from the forehead down; this gesture is known as tŏfi (mat).

4: Krämer--142 (1909) 1937 Woleaians
116, 839 Lamotrek

The following perversities are known:

onanism	sir
irrumatio	faigabóng
cunnilinotus	móngo
sadism	li

4: Krämer--142-143 (1909) 1937 Woleaians
116, 833 Elato

The word for coitus is tengi.

It is usually preceded by lengthening of the labia minora and defloration of a virgin, ulut* which takes place as soon as the breasts of the girl begin to develop. The former is best known from Oleai. The mother calls in a man, the válevei. She sits on a porch, metalim, and the man and young girl stay in the gapel in the rear. For four days the man tries to stretch the labia minora, fir, which is considered absolutely necessary. The women laugh at a dắrefir (not lengthened).

After four days follows the rupture of the hymen, ŋgatangat; the vagina is gradually widened, first with the fifth, and then with the fourth, third, second and first finger and finally with two fingers simultaneously. [143] The mother pays the man for his work, but probably not always. It is not certain whether he is the first to have intercourse with the girl. In any case, the valevei is taboo for the girl.**

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*All women without children are also called ulut; a widow is known as lipidj.

**ua, boat; level, voyage... Thus the literal meaning of the word valevei is "boat of voyage," which is a beautiful name for this man; see Krämer Die Samoainseln, I, page 81 where the word used for the priests means "warship."

4: Krämer--143 (1909) 1937 Woleaians
116, 173, 833 Elato

On Elato, Hambruch learned the following about the origin of coitus:

In olden times the people did not know anything about coitus. Then Lūgeilĕn came and saw a man and a woman, the man Temŏnémŏn and the woman Liparáre. She was very beautiful. "Well, what are you doing? Where is your husband?" "He is out fishing." "All right, go and bathe and afterwards I shall show you something pleasant." "But first I have a question to ask you. Do you like to have intercourse?" "I don't know." "Then go into the house. I shall show you something." And then he instructed the woman in sexual intercourse. The woman was very pleased about it. Lugeilĕn said good-bye to her. Being most interested in what she had just learned the woman completely forgot about her cooking. She ran down to the beach and called loudly for her husband: "Come, come, quickly! Leave the canoe and the fish. I'll show you something new!" "Whatever is the matter?" "Come, come quickly," and the man had to go into the house. The woman showed him how he was to lie down, because he did not know anything at all. When he did not have an erection, the woman took his penis in her hand and rubbed it thoroughly and then he could sleep with her. This they practiced for days and weeks until finally they had lost all their flesh. Then Lugeilĕn returned and asked the two: "What are you doing?" And they told him. "Oh, stop! You should do it only once a week, otherwise you will die." And they followed his suggestion.

4: Krämer--143-145 (1909) 1937 Woleaians-1-5
116, 173 Lamotrek

In Kotzebue, III, it is said that east of Mokemok no temples and sacrifices existed. But the Faletaipu allows the conclusion that a house for the worship of god was available.

In the beginning everything was dark and the sky lay over the water. In the water there was a large reef, Oledjapdjap* which became the mother of three gods, alus: [144]

Salual lived in Ilal, the lower world. (Polynesian; i lalo, below and from it also "ruler below"; cf. Muller, Yap, page 308.)
Sauaur (Hambruch Zauuor) or Souiaur**
Aluelap*** (Hambruch: Eluelap) "Great Spirit" (on Yap: Yalulop).

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*Hambruch: from ole "very old" and zapzap "earlier, begin"; Hambruch learned of this thought of the reef as the ancestral mother on Elato; cf. Ifaluk where Hambruch was working. On Faraulip one talks of the growth of a rod which the woman planted on the reef and from which Eluelap rose.

**Aur, the master of the South Sea island... See also Fus, story 2.

***Kotzebue says that the god (tautup) of Elath and Lamurrec is called Fuss. As for details on this spirit, Cantova says on page 304 that his parents were Sabucour and Halmelul (Hammelu Elalamor?...) and that his daughter Ligobund, the creatoress, had three children.

3. Zemalgoror (Truk: Semengóror)
4. Legeileng
5. Ururulang, the pusher of the clouds and the messenger of Aluelap*

Hambruch names another daughter in addition to three forElato, she is Nimegei and Müller lists her in Yap...as Nimegai, which in translation means "I alone remain"; she married Lugéléng (see Lugeileng above under no. 4); but on Feis she is given as his daughter.

In addition to the above-mentioned three--Legoupap, Legaburalialial and Lidjarere--six more female spirits were mentioned to me on Lamotrek by another informant, but their origin as daughters of Aluelap is not sure. [145]

Their names are:

5. Litáfeo, who was given the threads of life.
6. Ilĕguío who supervises 5, and sees to it that the threads do not become confused. If she has to cut one, the owner will die.
7. Ilatiu who comes down from heaven in order to find out what is going on

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*Hambruch mentions the same three for Elato but by him Eluelap, the well-known Anulap is listed in second place while on Lamotrek he was named as the third. For Truk, 5 brothers and 5 sisters are named, and the above mentioned two brothers are lacking.

4: Krämer--143-145 (1909) 1937 7 Woleaians-2
116, 173 Lamotrek

Saulal was the master of the ocean who provided the fish, Sauaur was the ruler of Aur and provided the breadfruit, and Aluelap was the master of the universe, the oldest and the highest, comparable to Yongelap on Yap. . . Eluelap's wife was Limarauarau* whose name was the same as that of the great celestial vault, Eluelap lived with his wife in the great house Fadjamal.

He had three daughters (for the fourth see Hambruch, see below)**;

1. Ligóboub
2. Lisarërë, her sister came to Makuei (not in the Carolines)
3. Ligabú (r) ale aliali who was not supposed to do anything; for that reason she was tied into a bundle and hung from the roof-tree of Fadjamal.

They also had five sons (Hambruch):

1. Zemeruch, who helps the workman with the construction of houses and canoes (Truk: sou im is the word for carpenter).
2. Zelang (Truk: Silelap is the builder of a canoe)

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*According to Cantova the woman was called Leteugieul and came from Oleai; since she only had one son, Lugeileng, he adopted the Reschahuileng of Lamotrek whose mother lived here.

**The descent from the couple is contested.

below; she takes good news up to heaven since Aluelap does not want to hear anything unpleasant.

8. Ledjóumes supports no. 7 in the good things, because nothing bad is to be reported in the house Fadjamal.
9. Legédjigedj took down the coconut....
10. Aliulang, is the name for the month of gedj...for this reason the gedj fish (gudj?) was taboo and could not be caught and not even its name was to be pronounced for the sake of Legédjěgedj (9). Aluelang suggested that men should die and be resurrected like the gods, but Ligedjegedj thought it would be better if they died once and for all, Aluelap was in agreement with the latter idea, because them men would not be able to spy in heaven and later imitate the gods in everything...

This story is given in Cantova, page 305, but here Erigiregers, the evil spirit, brings death to the people who previously had not died, but merely slept from the last moon to the first new crescent. There the evil spirits are called Elus Melabut and the good ones are called Elus Melafirs. The spirit Morogrog is considered the carrier of fire.

Eluelap in the house Fadjamal always sleeps on the floor (Hambruch: nifang) and when

4: Krämer--143-145 (1909) 1937 Woleaians--5
116, 173 Lamotrek

they want to wake him they pull up his eyelids. . . . The sky, aidjal* is the medium for his speech; the earth is called sãlop.

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*Audjal is the messenger of the gods. On Elato: the bird, baz, tells him about all the happenings on earth, whether the people are good or bad. . . . He lets the evil die and they go to the jaf (fire?) and stay there; but the good are admitted into the house of Fatsumān and they live in splendor with the gods.

4: Krämer--145 (1909) 1937 Woleaians
116, 173 Lamotrek

On Lámotrek I heard another myth. . . . When the sky was above. . . a man by the name of Pelialu sat on a tree in Sätoal aitũ (Sätoaléirek, called after the sea, veirek; Sätoal aitũ named after the island of Tā on Satoan (Volume 6, I, page 22); cf, also Dõ the southern island of Pollap, etc. The word Sätoval is said to be derived from sät, ocean and oál, bush; one said for instance in the bush: lëval, there , nival, here and began to catch gurugak=sea swallows. When he had caught one, it suddenly revealed itself as a spirit (alu) and pulled the man up to heaven with its net. Thus he came to Fadjumal and there noticed all the spirits of illnesses coming towards him with the intention of destroying him. For the guards of the path, Ileitiu and Lidjómas, had already announced his coming. In the house there was a bag hanging down from the roof tree. Ligabur ale aliali, who had power over all on earth, was in the house. And when the illnesses were about to fall over the man, she ordered the bird to seize him by his hair and to take him back down to earth. In this manner they learned in heaven of the presence of man on earth through Pelialu. For that reason, Pelialu is looked upon as a helpful alu. The word olsóbōl, "to protect, aid," with the final syllable bōl apparently has the same stem as Peli.)

4: Krämer--145-148 (1909) 1937 Woleaians-1-8
116, 173 Elato

On Elato the creation is represented in this manner: Olezapzap, the ancestral mother of the gods...planted a stick in the middle of the universe and it grew into a tree* and reached heaven itself, [146] which at that time was still located fairly close above the earth. And she told her son Eluelap and his daughter Ligoboub to take some sand and to form the earth. They picked up coconut shells, filled them with sand, climbed up the tree, and formed the earth. Eluelap climbed even higher than to the top of the tree and lifted the heaven, lang, and spread it out over the tree and above it he formed the vault of the great blue firmament, limarauarau. He brought the sky to its present place, ueneng. (God Fus "Star"...)

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* Probably a coconut palm, but one without fruit.... This is the creation of Elato (Hambruch): In olden times there was a stone from which grew a tree, ülelű, a fern with big leaves. That was the very beginning of the world. A bird, garĕgar, came and let its excrement fall on the stone; and in it was a drop of blood and from it originated the woman Legobu (see above...Ligoboub); she soon gave birth to two children, a girl Loi i falu and a boy Loi u pi; their names in translation mean "great place" and great sand." Loi i falu gathered the material from which the islands are made and Loi u pi helped his sister. Both of them were spirits, but their children were human beings. One daughter was Ligabu e aliali and it may be written in another manner: lis woman, malabus, dumb, and ali ali to fly (=the dumb fly to and fro); she completed the island which the others had begun. She did not want to do anything but sleep, drink, dream, and wish; thus she wished that the places she had made would be inhabited by human beings. She cut her hand until blood flowed forth and formed people, men and women. These people were distributed over the island....

On lamotrek the story of the creation continues:

Thus Eluelap is the creator and has a daughter Leboupboup (Liboubup) or Legoupup who gave birth to Legaburs al le alual*)the flyer, see above sister no. 3. When she came *Previously she was mentioned as the sister of Legoupup; upon order of Aluelap she made the earth and later on sent his messenger Eidjal (see above, aidjal, the celestial vault as the means of his speech) as a wind in order that he might enter into the nose of Ligoubub. Eidjal did as he was told and penetrated as far as her stomach where he established himself as breath and the being of Aluelap; and Ligoubub became pregnant and gave birth to two children, a boy and a girl. Eidjal then returned to heaven to bring the news to Aluelap. And Aluelap sent him back down to name the children, the boy Tipalalailog or Tip for short (from tipei, "my will, thought") and the girl Ilalaailog or Il for short (=deliberate, not unjust), and the two children became the cause of good thoughts everywhere...

4: Krämer--145-148 (1909) 1937 Woleaians-3
116, 173 Elato

down from heaven she could not find land anywhere. Therefore she had to fly around for some time and to gather sand and stones and she made the first firm ground. And with one hand full of sand she created all the other islands. Thereafter she made the plants and animals and the birds in the air and everything else. But there was no one around to admire her work. And she cut the tip of the finger of her right hand* and she let the blood drip down on the ground. And soon a woman was formed and a man and they were names Yat and Yol; and they lived together and had many children.

Yat and Yol... among others had the following children; three girls:

1. Lataaisean
2. Lemaugarertra
3. Elamalór, a name which sometimes sounded like Elamalaur (Hambruch for Elato mentions Ilamelul, Ilamulul story 1).

And they had a son, Oralvers. [147]

All of them lived carefree lives and did not know death. Legaburs al le alual even took them out to the ocean over which they could run. But the other spirits became jealous and angry and Ligoubub returned to heaven and left the people to take care of themselves. And they became subject to hunger, illness and death.

Aluelap had another reason for separating heaven and earth; he did not want the people to learn too much. For Lisarërë had taught the women to work and especially had familiarized them with the art of weaving through her daughter, the spider Likesoburára whose web served as an example. In addition plaiting, and the manufacture of textiles, was shown to the women on earth.

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*On Truk... this was the method Aluelap used to create Ligoubub.

The third sister Ligabut ale aliali did not do anything, but she sent the spirit of jealousy to dwell among the people. She flew about without purpose and was lazy.

One day Lugeileng* the son of Elaulap (above no. 4) came down to earth from heaven and he saw a leper. He felt such pity with the man and his deformation that he exchanged his skin for that of the sick man and he gave him everything except his gums. Lugeileng

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*On Truk he is the son of Anulap (no. 4 above) who adopted him according to story 1, and the same is told for the island of Ku. Hambruch, in another place wrote that his father was Mezelang e gotu...and that Eluelap had adopted him and had come to love him dearly; see story 1. --According to Cantova, page 306, Lugeileng had a celestial wife, who gave birth to two sons, Carrer and Meliliau; the other was a mortal woman from Falalu, and she gave birth to Olefat.

4: Krämer--145-148 (1909) 1937 Woleaians-5
116, 173 Elato

came to Yol with his diseased skin but the women in this house did not want to give any food to the sick man until the daughter Elamalor took pity and handed him food and water. This pleased Lugeileng. He came to like her so much that he took her along with him after he had changed into a handsome young man.

It was Elamalor who bore him a son, the well-known Olifat.*

The native Urupo said in this connection that Elamalaur had been sent by Lugeileng to fetch a shell; when she brought it back he took it and with it cut her skull and Olifat jumped out (the same happening is related in story 1). Olifat was able to run about immediately after his birth and he himself removed all signs of his recent birth from his body. He looked up and when he saw his father Lugeileng in heaven he ascended on him. One day Olifat observed some children in heaven playing with a shark, and they had tied the shark to a line and let him swim about. Olifat said to the children: "Give me the line and let me play for a little while." But they all refused him, with the exception of one of the children, who indeed was the one to be spared the bites of the shark.

Other children played with the marafas fish, which they also had tied to a line. Once more Olifat wanted to join in their play, but all except one refused to let him, and the child was the only one whose arm was not cut by the fish. [148]

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*On Fanany it was a native woman, Tarisso, who was named as the mother. Much has been written about Olifat including the early reports of Freycinet....According to the Nautical Magazine of 1866 there were three sons in the family: Alutap, Lungalen, and the giver of food... Olofat.

Another group of children was playing with toy canoes and when Olifat wanted to join them he experienced the same attitude as in the preceding cases; the one child that was in favor of letting Olifat join in the fun was the one to keep his canoe, while all the others drifted away. Finally Olifat observed some men cutting coconut fronds to cover some huts. He felt the desire to do his share in the work, but none of the men would give him a knife; finally one agreed to let him take his. Olefat returned it to him after use, whereas all the other men lost their knives. In addition the man who had shown interest in Olifat was the only one able to climb down from the top of the tree, for all the others were struck up high and could not return to the ground. When the unhappy men lamented their fate Olifat took pity on them and he ordered Kalung (?Kulung...) to free them. But their unfriendliness did not remain without consequences. When the inhabitants of heaven distributed large quantities of coconuts as reward for the cutting of fronds, Olifat was not given anything because they did not know him; no one knew him except his father Lugeileng. And because they did not know him they made fun of him and laughed at him and when they were building a house and were digging holes for the supports they pushed him into one of these holes and drove a post in after him, because they wanted to kill him. But Olifat quickly changed into an ant and climbed up; he changed back to his

4: Krämer--145-148 (1909) 1937 Woleaians-7
116, 173 Elato

human figure and he sat down on one of the beams of the framework of the house. And the men recognized him. When Aluelap called him he went up to him and complained about the behavior of the men. And Olifat changed once more and he became air. The sister of Lugeileng (Lisarere) became pregnant and she bore a coconut, which was placed in front of the house Fadjamal. During a single night a palm tree grew from this nut and it began to show fruit which increased in number at an amazing rate. But Aluelap made the fruit taboo because they had descended from the sister of Lugeileng. When one of his brothers stole a nut, Lugeileng became angry and chased him out of heaven because he wanted to eat the eye of the gods* He came to Gadjau and went mad and tried to kill all the people whom Ligoubub had created by order of Aluelap. . . . He felled four palm trees and cut them up to make spears from their wood. But the chief observed everything from the great house and recognized his tricks. He put all his people on gabeibei, driftwood, and let it drift out to the open sea; and thus they reached Truk and later Poloat, etc.

It was this discord among the brothers that brought war into the world and especially

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*See the story of the coconut eye. Taro, too, came to earth by theft; a spirit stole a tuber in heaven and ran away with it, but he fell and broke through the floor of heaven and dropped down to earth. He died from this serious fall but the taro fell into the swamp and grew.

4: Krämer--145-148 (1909) 1937 Woleaians-8
116, 173 Elato

to the volcanic islands where there is so much hostility. Lamotrek believes that he is descended from Gadjau.

4: Krämer--148-149 (1909) 1937 Woleaians
116, 173 Elato

On Elato one tells that Olifat introduced the fire, iáf, to the people and taught them how to cook. [149]

Concerning Lugeileng (cf. Ugélianged, the same word on Palau) it is to be reported from Elato that he is looked upon as the bringer of the canoe. His workmaster is Zelang ...who is thought of as the patron of the carpenters but who is not given recognition in heaven. Alúelap himself instructed him in all the details of canoe construction. The boat ends, the forked tail figurehead for that reason, are also called mónu (Hambruch) ...In connection with the construction of canoes the boat builder was mentioned.

4: Krämer--149 (1909) 1937 Woleaians-1-2
116, 502, 776 Lamotrek

On Lamotrek Zelang is called Sëlang and is considered the inventor of the figurehead, its shapes and is one of the five assistants of Lugeileng and the carpenters; the other four are:

2. Semălegóror, the guardian of the form, of the outrigger, the planks; he draws and marks the lines, speeds up the work. Perhaps he is identical with Semágor the brother of Morva Feis in story 2. . .

2a. Semadjek looks after the thwarts, the ebĕp and fáraf and he helps with them.

3. Ligadjālap or Ligëdjilab, the painter, takes care of the paint (lap), the line and the cement.

4. Simalĕgodjuát the "turner," from godjúat "to turn over" does the first rough work on the tree trunk in the bush and he checks on how the wood can best be used.

5. Meseîseit improves the work of Sèlang with his fine eye (mes).

In addition, Hambruch mentions Alülemez who helps the men with the caulking so that the boat will prove water-tight. In general he is responsible for the safety of the canoe, protects it from breaking and helps with repairs.

Above all these ranks Lugeileng. He hovers over the place of construction and his people execute the work. His dwelling is Falesidj* in heaven.

*sidj is supposed to be the word for bamboo on Yap, but is not found in Müller's book on Yap.

4: Krämer--149 (1909) 1937 Woleaians-2
116, 502, 776 Lamotrek

For the voyage itself Palúelap is important because he is the "great *pallu*"; he is mentioned principally in connection with Pollat. According to Hambruch he married the woman Ilagaiidjor on that island and from her learned all about navigation and for that reason Pollap leads all other islands in that art.

4: Krämer--149-150
116, 776, 173

(1909) 1937

Woleaians-1-2
Elato

Hambruch was told on Elato that the following are children of Paliulăp and Ilisagŏrŭ:

Farouâi (a boy)	he controls the weather and gives out warnings in case of bad weather
Alului (a boy)	see below
Rongerik (a boy)	he guides the canoes back home; see Pollap
Xaligi (a boy)	he takes care of the canoes and their construction on land
Rongelap (a boy)	he takes the canoes out to the open seas; [150]
Zemal (a girl)	
Mangear (a girl)	she is in charge of the food and sees to it that the dishes prepared for the drew of a canoe turn out well
Ilegafaz (a girl)	she takes care of the fire on board

It is said of Alulei* that under the name of Aluelap he is the navigator; on Pollap too he is the expert on canoes. In Muller 313 he is called Paloolop, or his father is known by that name. It is really of no importance whether Alului is the son of Paluelap or is Paluelap himself, because in navigation they are identical. He is best known as the god of the oracles.** Thus he is thought of as the god of navigation and has four eyes, two in

* On Oleai the word equals alu levei the spirit of the voyage...

**inopui or boe

45 Krämer--149-150 (1909) 1937 Woleaians-2
116, 776, 173 Elato

front and two in back. . .Hambruch learned on Elato that Alului went out with the canoes on its voyages and safely guided it. His place, parang, is on the outrigger of every boat on which coconuts, begi, aromatic plants, etc. are placed before the start of any voyage. If the sea carries away the sacrificial offering, Alului is said to have called for them. He has a wife. His son is called Falus and he helps his father.

Lugeileng is also looked upon as the messenger of Aluelap. Hambruch learned on Elato that Lugeleng visited all islands and reported to Eluelap about their condition, about the inhabitants and their character, their behavior and their work; if they are industrious he helps them, but if they are lazy he sends them a typhoon. Zaulalu assists him in this work. Every day a report is made. Lugeleng gave the islanders the dance, and song, and medicine.

4: Kramer--150 (1909) 1937 Woleaians
116, 776 Lamotrek

On Lamotrek Audjal is considered the real ressenger of the gods, whereas on Elato the concept includes Ururulang. . . . One day Audjal was very angry at the human beings because they were not good. For that reason and as a punishment he changed the figures; in the past one had counted: 10 seg, 9 tiv, 8 val, 7 fis, 6 ŭol, 5 lim, 4 fāng, 3 ëel, 2 rū, 1 ëót so that one began with 10, which was the immediate return of work, now the counting begins with 1.

Urupo comments: originally their knowledge extended to the elbow but now it is limited to the tip of the fifth finger; but with every generation of white people it grows into infinity. God has given them four fingers, but to the Kanakas he has only given the fifth.

4: Krämer--150-151 (1909) 1937 Woleaians
116, 776 Lamotrek

Ururulang, the messenger...is the guard who walks up and down in front of the heavenly house of Fadjamăl (Hambruch: Fatsumel). He hears and sees everything and reports all to Eluelap. No soul is admitted to heaven unless he has been judged by him. The good may settle in the house of Fadjamal but the evil are thrown into the waterhold bŏl ipĕs where they have to stay for ever. Every mortal has a thread of life, the idjor e melâu.* When a soul enters the heavens, Ururulang tells his people, Kula, that they should look at the [151] thread of life and see whether it is in order. If his men are able to disentangle it quickly the person is good but if it is a hard task and the thread remains entwined the person is bad. Oleiguso is the woman who cuts the thread, and Litafidjor (=woman hold straight the thread) the woman who turns it and keeps it in place and gives it to Eluelap. When a human being is born his "flesh" is on earth, but the thread of his life, his idjor e mĕlau is in heaven.

Hambruch also heard the name Yongelaf mentioned and his story was the same as on Faraulip; above he has been mentioned in connection with Yap. He was also told about Nigereger, the dweller on earth, who one day quarreled with the moon; the latter finally said: "Nigĕregĕr you shall die; if I myself die I shall be alive tomorrow, but you die once and for all."

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*mellau, life.

4: Krämer--151 (1909) 1937 Woleaians 1-3
116, 775 Elato

Hambruch learned on Elato that the souls ascend to heaven by a ladder which stands in the west where heaven and earth touch.

Punishment of humans is controlled by the three brothers Elúelap, Zaulal, and Zauaur ...and depends on the degree of evil.

In Bolipes, the place of the damned, no one needs to guard the souls. Ururulang and his assistants take them there. Underneath the sleeping mat of Elúelap there is a hole in the celestial building of Fádjamal and through it they slide down into the realm of Zaulal.

4: Krämer--151 (1909) 1937 Woleaians
116, 789 Elato

On Elato I noticed a fan, gáliba, in the yard of a building complex which was there for the sake of magic, kuet. . . .

4: Krämer--151 (1909) 1937 Woleaians
116. 789 Elato

Magic, *bolebol*, and the Oracle
(cf. photos 2, 4, 10, 12 and color plate 3) [VMM: see source].

In the main there is no difference in this field as compared with the other islands. In the houses (e.g., Sopo's house) hanging altars are found; the beautiful altar from Udot on Truk is said to have come from Lamotrek.

A novel feature is the *gobai* rod with eyes. The sorcerer, *vãk*, (Fig. 70 and 71) usually has a house (*im bólebol*), in which he prepares his medicines and which generally is located near the hut of the sick. Some of the magic songs have been rendered in the section on medicine and canoe construction and in other places numerous references have been made to magic activities, because they play an important part all through life."

4: Krämer--151-152 (1909) 1937 Woleaians
116, 789, 821 Lamotrek

Some songs have been given...magic songs of rain: If there is too much rain and it is to be ended, conjuration is done by an address, by the Triton's horn, *taui,* and [152] by means of a rain switch made of the coral plant *kaini lidal;* it is handled by a professional conjuror. As the magic song is chanted, the switch with the horn is swung in the direction of the clouds, after the horn has first been sounded with all possible strength. *alis ali touber* is the magic song for the purification of the house of Ikelur (house 3); no one must be present while this magic is made with the exception of Faragau (house 1), because Ikelur is afraid that he will have to die otherwise.

4: Krämer--152-153 (1909) 1937 Woleaians
116, 783 Lamotrek

The _alus_ Roiang...was sent out by Aluelap to request that the houses were to be cleaned and all signs of blood and birth stains were to be removed. [153] [ER: The words of a magic song are given in the original text, but are omitted here.]

4: Krämer--154 (1909) 1937 Woleaians
116, 754 Lamotrek

Dress: The sorcerer has a red cross* painted on his forehead and its vertical line reaches down to the root of his nose; in addition he appears with one red line each from the tip of the shoulder to the arm-pit** and a vertical line from the lower end of the breast-bone approximately to the navel. On his head he wears a wreath of coconut pinnae (see lower left, metalŏris) with two rings in front, the metal alus, the "eyes of the spirit"*** (Figure 73 [VMM: see source]) or gobai l touber. On Figure 70 [VMM: see source] Ikelur holds it in both hands; many young coconut pinnae hang down from the wand. When a sick person is treated with the gobai, the sorcerer first takes the stick and describes a circle around the face, and then two circles around the tip of the nose, the left shoulder, the right shoulder, the right shoulder, the left shoulder, the navel and the hair and finally the wand is driven into the ground in back of the sick person.

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*The cross that plays a part in the song of the stomach ache. . . see Figure 78 [VMM: of source].

**The forol-lines

***Actually four eyes are supposed to constitute a whorl.

4: Krämer--154-155 (1909) 1937 Woleaians-1-2
116, 789 Lamotrek

Here we can give a summary description of the setup for the practice of magic. For garangap fishing, canoe construction, house purification, storm magic and medical treatment young coconut pinnae, uvudj or ubudj are used. Hellwig has some specimens.

a. Double knots (knots, djedjabedda), held with both hands horizontally by both knots; when the two hands approach one another the double leaf splits; a quick return movement of the hands makes the leaves beat against each other and produces a clapping sound. By this sound the magic formula is accentuated in some places and the song is given rhythm which is of some importance, for instance, when a group of people led by the sorcerer, vak, move along the beach. Thus the double (see Figure 74) [VMM: see source] is used like a sled whip; it is called ubudj vai vei or vei vei l'ubudj and was shown to me mainly in connection with the canoe construction song. In contrast to the mentioned metál* alus it does not have to be put on.

b. Four switches with coconut pinnae, owûte asse (ubudj) are used by the conjuror to drive illness from the island. [155]

c. Two headbands or armbands , ōwute matalál, with one bow metalöris (see metâl alus).

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* "His eye," alus, demon.

4: Krämer--154-155 (1909) 1937 Woleaians-2
116, 789 Lamotrek

d. Headdress of split coconut pinnae.

e. Two headbands, marre marre ōwúte metalöris. Two bows are on the forehead, and the ends are either tied together at the back of the head or are fastened with a comb (see above metálálus Figure 73)[VMM: see source].

Needles used to fasten the decorative pinnae are made of the ribs of pinnae and are known as loγ, sivel. Hellwig discovered a complete outfit of a conjuror hanging from a tree on the beach in the northwest of the island, near a hut in an otherwise lonely region; the inhabitants of the little hut did not object to the removal of the set-up. The magic was directed against Truk from where the illness, mass, was said to come.

4: Krämer--155-157 (1909) 1937 Woleaians-1-2
116, 789, 821 Lamotrek

The Wands of Storm Magic, *gosilifei*

The spirit Roiang. . . learned about storm magic from the spirit Tipoeo, who in turn had been told about it by Aluelap. Storm magic was vigorously practiced at the time of the visit of the expedition. We could see that from the objects publicly displayed on the beach of Lamotrek which are shown on photo 4d [VMM: see source]. The drawing of Figure 76 [VMM: see source] even more distinctly shows this arrangement on the beach. One observes that a Triton's horn is hung up with it and that a sacrificial offering is attached to the top. Another specimen, given to me by Ikelur, is in the Linden Museum in Stuttgart no. 77830 (see photo 7) [VMM: see source] and many coconut pinnae are tied to it. [156]

. . . the Central Carolinian sorcerers, the *vak*, fight the storm with ray spines on their wands which are greatly feared in combat and are considered one with the god Saulal. . . The wood represents the god Aluelap and the cement unites the two. The stings, sometimes, are turned against the conjuror himself when he tries to force the realization of the wish. The janus head represents Paluelap and Aluluei. . . who are supposed to look out to all sides. Accordingly at the very beginning of a voyage when the mast is planted, one makes the *fore alus* for Aluluei. . . . it has been said that he appears to be one with Aluelap or Paluelap. Therefore the janus head is supposed to represent Aluluei and has two eyes in front and two in back. . . . Such magic figures are attached to canoes or set up on land (see idols on Figure 77, 78). [VMM: see source] [157]

4: Krämer--155-157 (1909) 1937 Woleaians -2
116, 789, 821 Lamotrek

The latter are dedicated to Ligóubub. . . and are called epil alu; epil has the meaning of lower, e.g., the root of a tree or the bottom of a bowl. The root of the plant elau is scraped; the scrapings are put into coconut juice and the liquid is drunk against illness or wind. They are kept inside of houses, but otherwise are identical with the others mentioned. The kuling. . . is said to have given directions for the magic figures. The meaning of the ray spines, ohét, remains unknown.

4: Krämer--159 (1909) 1937 Woleaians
116, 345 Lamotrek

No details could be learned about oracles by lot, nor was anything known about the 16 demons; nevertheless the setting of part of story 75 in Müller, Yap, II, page 616 is on Lamotrek. The entire mythology is discussed in connection with Feis and seems to be peculiar to the Western Carolines, since no mention of it is made east of Feis.

In Cantova, page 311, reference is made to the prophetic knots used on the Western Carolines.

4: Krämer--175 (1909) 1937 Woleaians 1·3
116, 531 Lamotrek

No special attention is given to art. But the canoe-house, dwellings, mats and looms of Lamotrek are the most beautifully ornamented of all. Also tattoo patterns and bamboo boxes show a variety of designs; the most important are represented below.

The chart of the following designs is taken mainly from tattooing, but some of them are patterns of chip carving....[VMM: For designs see source.]

4: Krämer--175 (1909) 1937 Woleaians
116, 533 Lamotrek

Music

No details are known about it.
Hellwig collected a flute, a tigetig, made of Yap bamboo, sit.

4: Krämer--175 (1909) 1937 Woleaians
116, 532 Lamotrek

Of the sculptured woodwork only the birds shall be mentioned here; one of them hangs from the eaves of the canoe-house (color photograph 2). [VMM: see source]. The chest with its figures (Figure 31) [VMM: see source] is foreign work, as has been indicated above.

4: Krämer--183
116, 103, 131, 161

(1909) 1937

Woleaians 15
Woleai

OLEÁI

(Map 4) [VMM: See 4: Krämer 184]

Position: halfway between Lat. 7° 21' N. and Long. 143° 55' E.

Exact position: northern tip of Raur, Lat. 7° 21' 39" N. and Long. 143° 57' 30" E.

Südsee-Hanbuch, page 36: The Oleái Islands (Oleai, Uleai, Wolea, Ulie, Anangai) are located approximately 130 nautical miles west of the Elato Islands. The group comprises two atolls which surround a western and an eastern lagoon. The former is larger, but the bigger islands are grouped around the eastern lagoon. The main island of Flalap, located on the northern side of the eastern lagoon, gradually is connected with the island of Marijong (Mariom) by means of a sand dune which follows in the west; this same sort of bridge exists also with Paliau located to the southeast, which in turn is linked to Raur in the south. The group is formed of 19 islands--some of them large and some of them small--only the eight largest are inhabited, whereas the others exhibit a luxuriant growth of coconut palms and tall breadfruit trees. The names of the inhabited islands are Raur, Flalap (Oleái), Marijong, Tagaulap, Saliap, Utagal and Falalis.

4: Krämer--183 (1909) 1937 Woleaians
116, 133 Woleai

These Woleai islands are arranged in the form of two semi-circles, which intersect at the island of Tagaulap; they are grouped in such a manner than an Arabic "3" is formed by them. The opening of this 3 is to the south. This large entrance in the reef exposes the lagoon freely to the southwestern monsoon and when it blows, the waves run high into the port. The latter, in addition, has many reef banks. One of the most dangerous shoals is found northeast of the island of Motegosu (Motagu) and .7 nautical miles west of Paliau. In case of violent winds of the type that often prevails at the time of the northeastern monsoon, the sea is very rough, and has breakers coming from all sides and meeting in a roaring confusion.

4: Krämer--183 (1909) 1937 Woleaians
116, 361 Woleai

The dwellings of the natives are located on the sides of the islands facing the interior lagoon. They extend along the entire strip of sandy beach and there are no obvious boundaries between the various villages.

4: Krämer--183 (1909) 1937 Woleaians
116, 165, 731 Woleai

During the typhoon at the end of March 1907 Raur was destroyed by a tidal wave. No more than two people escaped this catastrophe.

4: Krämer--183 (1909) 1937 Woleaians
116, 643, 621 Woleai

Nevertheless [VMM: although there are no obvious boundaries between villages] such a division exists, since every island has two or three small villages which are under the control of different chiefs. The highest in control is the chief in Gatschbar on Jap.

4: Krämer--184-185 (1909) 1937 Woleaians
116, 484, 438 Woleai

The Oleai islanders undertake commercial voyages that take them as far as Truk, where they trade "reng" the powdered root of the curcuma, the gold of Oleai, for [185] woven mats, ornaments, and canoes.

4: Krämer--185
116, 133

(1909) 1937

Woleaians 1-9
Woleai

Entrances to the Oleai group are the North Channel between Jalangifereil and Fareiles, the West Channel, and the Raur Channel east of Motegosu; the latter has an approximate width of 1/2 nautical miles and in the middle has a depth of 16 to 46 meters. An entrance that is practicable for canoes and boats is found between Tagaulap and Marijong. Next to it, in the direction of Tagaulap high breakers are found even when the breeze is slight. The surf is strongest almost exactly at the vertex of the semi-circles and at the time of the northeastern monsoon.

4: Kramer--185 (1909) 1937 Woleaians
116, 133 Woleai

Flalap (Wolea, Ulie), the northernmost and largest of the Oleai Islands, is triangular in shape and has a length of approximately one nautical mile. The coastal reef on the southern side ascends steeply, but it offers good landing places.

4: Krämer--185 (1909) 1937 Woleaians
116, 131, 175 Woleai

Vanished Islands: The islands of Pial, Komol, and Falulap have been washed away according to the report of S.M.S. "Cormoran" of 1912.

4: Krämer--185 (1909) 1937 Woleaians
116, 504 Woleai

Anchorage. West of Raur, large ships can drop anchor in a depth of 24 to 36 meters; here they are well protected when due attention is paid to the sandbanks in the eastern lagoon that are charted on the German Admirality Map (Tit. XI, 403).

4: Krämer--185 (1909) 1937 Woleaians
116, 312 Woleai

Fresh water: good fresh water is available on the uninhabited island of Paliau.

4: Krämer--185 (1909) 1937 Woleaians
116, 144 Woleai

The natives of Oleai according to their physique, dress, language, and customs belong to the Central Carolinians and are closely related to the inhabitants of Truk, Ululssi, Lamutrik, Sátowal, Sorol and other islands.

4: Krämer--185 (1909) 1937 Woleaians
116, 165, 731 Woleai

In 1904 the population of the Woleai group numbered 661. The main reason given for a lowering of the population figure is dysentery, due to the consumption of sour toddy, and elephantiasis and paralysis. The serious typhoon of March 28, 1907 devastated the eastern islands of the group and took the lives of 200 people. It is probable that the population has decreased and now is little more than 450.

4: Krämer--185 (1909) 1937 Woleaians
116, 396 Woleai

Boats: the natives of Oleai excel in the construction of sailing canoes. They build two kinds: small canoes for use in the lagoon and large ocean going canoes which they use for deep sea fishing and in which they undertake voyages as far as Truk.

4: Krämer--185 (1909) 1937 Woleaians
116, 226, 335, 462 Woleai

Fishing is the main occupation of the men in addition to the construction of houses and canoes. It is practiced inside the lagoon and on the high seas. The implements used are spears, and fishing lines, traps, and nets that are laid out on fishing banks.

4: Krämer--185-186 (1909) 1937 Woleaians
116, 132, 175, 731 Woleai

Tagaulap. About fifteen to twenty years ago at the time of the southwestern monsoon a tidal wave tore away the entire southern end of the island of Tagaulap with all its houses, coconut palms and breadfruit trees but without the loss of human life. Today the tip of the island is completely covered by sand and only the bare skeletons of dead trees rise above the dry sand. [186]

During the typhoon at the end of March 1907 Raur was destroyed by a tidal wave. No more than two people escaped this catastrophe. The former island at the present time is a reef covered with a sandbank. During the typhoon, the government schooner "Ponape" happened to lie at anchor south of Flalap. When the winds were northeasterly to westnortheasterly she lost both her anchors and with the tidal wave that had destroyed Raur, she was carried southwest across the reefs and out to sea.

4: Krämer--186 (1909) 1937 Woleaians 1·5
116, 131 Woleai

Pacific Islands Pilot, page 501: The Woleai or Anangai Islands are located approximately 60 miles northeast of the Eauripik Islands. The southern side of the atoll is largely submerged and is divided into two lagoons by means of a series of reefs extending southeastward from the island of Tagaulap (Lat. 7° 22' N. and Long. [ER: original text reads Lat.] 143° 53' E). The western lagoon of the Woleai Islands is wide and in general deep although it has scattered shoals. The entrance to it is shallow and large ships cannot pass through it. Both lagoons are open to the south and fully exposed to the heavy seas caused by the southwest monsoon. A sandy cay [sic] is located on the reef on the southern side of the atoll approximately 1 1/2 miles from Tagaulap.

4: Krämer--186 (1909) 1937 Woleaians
116, 137, 487 Woleai

Flalap is well covered with trees; paths cross the island in various directions.

4: Krämer--186 (1909) 1937 Woleaians
116, 133 Woleai

The western lagoon of the Woleai Islands is wide and in general deep although it has scattered shoals. The entrance to it is shallow and large ships cannot pass through it.

4: Krämer--186
116, 161, 504

(1909) 1937

Woleaians
Woleai

Two white houses are visible on the southwestern beach of Woleai, the northernmost of the islands of the group, but they cannot be seen distinctly. Two wooden landing bridges are found in the center of the southern side of the island of Marion approximately 4 cable lengths west of Woleai; the northern pier is weak. There is another pier at the southernmost tip of the island. In 1930 the population of the group numbered 539 persons.

4: Krämer--186 (1909) 1937 Woleaians
116, 262 Woleai

A few chickens are available [VMM: on the Woleai Islands]; fish is abundant. Breadfruit, taro, bananas, etc., grow on the islands.

Entrances. The Raur Channel leads into the southern part of the eastern lagoon. It is approximately 2 1/4 cable lengths in width, as it runs between reefs extending southwest of the southern end of Raur and surrounding the island of Motogozu. It has depths from 10-25 fathoms (18.3-45.7 meters) in the fairway, but there might be less water in the approach. The western channel at the southwestern side of the west lagoon just southeast of the island of Falulap and in the center has a rock with a depth of 3 1/2 fathoms (6.4 meters) of water. The North Channel at the northeastern side of the west lagoon between the islands of Farailes and Jalangigereil,--southeast of the latter--is approximately one cable length wide between the reefs that extend on both sides and has depths of from three to seven fathoms (5.5-12.8 meters).

There is one additional entrance between the reefs extending from the eastern end of Tagaulap and the southern end of Mariaon, but it is narrow and the tidal currents in it are strong so that it [187] is practicable only for small boats (Marion Entrance).

Shoals: there are many in the western lagoon and they have been chartered. In the east lagoon there is a series of shoals with depths from 1-6 fathoms (1.8-11 meters) located about 8 cable lengths southeast of Mariaon Island. A rock with a depth of 2 fathoms (3.7 meters) is located approximately 2 3/4 cable lengths southwest of the southwesternmost end of the banks and another one, with a depth of two fathoms, is found 3 1/4 cable lengths north of the southern end of Raur.

Anchorages. Large ships may drop anchor in the eastern lagoon in depths of from fifteen to twenty fathoms (27.4-36.6 meters); here fine sand and good protection are found approximately 4 1/2 cable lengths west of the northern part of Raur.

Small boats can drop anchor at the time of the southwest monsoon opposite to the southeastern side of Mariaon and also opposite to the northern side of the island of Tagaulap (Lat. 7° 22' N. and Long. 143° 53' E.).

In this connection compare map 772 [VMM: see ~~4:~~ Krämer 184]

This map, as compared with the earlier ones...the Russian and the German ones which, in general, are in agreement gives the results of better soundings, especially of the western lagoon and its northern part. It also shows the extent of the southern barrier of the reef which hitherto had not been determined. The Russian line of soundings from Tagaulap south-south-westward, east-northeast of Falalis, the southernmost of the islands, had indicated the barrier, because here the depth of the lagoon had decreased to about 10 meters from an approximate depth of 40 meters. The new English map no. 772 shows a formation about 2 kilometers in length trending ENE from Falalis; between its eastern submarine end and the isolated sandy cay [sic] reef, there is a depression which I call Falalis Channel; the depth of this channel is 5.3-16 fathoms (9.5-31 meters).

Another new feature of the map is the sandy cay [sic] reef mentioned (on the German map it is indicated only superficially) on which a sandy islet is found straight south of the western tip of Tagaulap and at a distance of 2 1/2 kilometers from it; the same is true of the isolated reef that follows in an easterly direction and on which the island of Motogosu is located. Between the two there is an entrance with a depth of approximately 7 fathoms(13 meters) which I call the Middle Channel; through it large ships can sail into the west and east lagoon, or better said, they could if the margins of the various reefs were marked by beacons. Hitherto the above-mentioned Raur Channel has been used for entrance into the east lagoon; our expedition ship went through it, since it and the east lagoon have been sounded with all necessary accuracy. [188] This is the location of the largest and most important island of the Oleai group which has given the name to it. The west lagoon is two or three times the size of the east lagoon and is less narrowed by shoals. The middle basin has a depth of 20-27 fathoms (36.5-49.5 meters); sandbanks are confined to the margins: there are two in the southeast (near the sand cay [sic] reef) which have a depth of 4.1 fathoms (7.5 meters), one in the northeast with a depth of 5.3 fathoms (9.5 meters) and a few smaller ones also in the northeast and southeast. It is noteworthy that no mention is made of the destruction of Raur... and the map has Raur and Paliau charted according to their appearance before 1907.

Bearings: in the south of Raur and about one nautical mile off the island, 216 fathoms (389 meters); at the same distance from Motogosu approximately 2 kilometers to the south 347 fathoms (625 meters): about 400 meters in front of the exit from the West Channel 168 fathoms (300 meters), whereas 500 meters to the south of that location the depth is no more than 20 fathoms. (36 meters).

4: Krämer--188-189 (1909) 1937 Woleaians
116, 133, 175, 103 Woleai

The true shape of the atoll has finally become known through the new English map. [189] The name Voleai appeared for the first time in 1608 in a letter of Pater Clain who gave it as Valayay; in 1706 it was given as Ulier,* in 1710 as Olie, and 1721 as Ulee according to Cantova.

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*On Clain's map the names of the islands are: Parivu (Paliau), Raor (Raur), Ulier (Volea), Marioc (Mariong), Tacaylap (Tagaulap), Alingaray (Votagai) and Farilies (Falalis).

4: Krämer--189 (1909) 1937 Woleaians 1-3
116, 103, 177 Woleai

The first visitor of Woleai was Torres, who went there in 1804 and who gave the name of Guliai and Ulea; Chamisso in 1817 gives Ulea, Lütke in 1828 Ouleyai, the Kolonialatlas of 1908 Oleai, Uleai and Woleai, and the report of the Hamburg Südsee Expedition in 1909 the atoll of Oleai and the island of Volea.

4: Krämer--189
116, 161, 175

(1909) 1937

Woleaians
Woleai

[VMM: James Wilson of the "Duff" estimated the population of the Woleai Group as 3150, in 1797.]

4: Krämer--189 (1909) 1937 Woleaians
116, 131 Woleai

James Wilson: [VMM: who discovered Oleai in 1797 said]

"At a distance of one mile we sounded the two ends in NW 1/2 W to W to N 1/2 E from which we were able to arrive at an estimate of their extent. The latitude of their southern part is 7° 16' and 144° 30' E. . ."

4: Krämer--189-193 (1909) 1937 Woleaians -1-7
116, 175 Woleai

The Spanish apparently had not sighted the atolls of Lamotrek and Oleai before 1700; the first was James Wilson who sailed in these waters in 1797 on the "Duff". . . Even though Oleai was sighted at this late date, the white people on Guam had learned earlier of the existence of various groups of atolls in the Central Carolines. In 1722 Cantova collected information about Ulea and Lamotrek on Guam, and it is published in his letters (see Kozebue Entdeckungsreise. . . page 85)

Here we give the continuation of the story of the island of Lamotrek which, like Oleai, was truly discovered by James Wilson:

"At a distance of one mile we sounded the two ends in NW 1/2 W to W to N 1/2 E from which we were able to arrive at an estimate of their extent. The latitude of their southern part is 7° 16' and 144° 30' E. At first about 60 canoes came towards us, and later our crew counted 150 sighted. Since each one of them was manned by seven persons on the average, that would give us a total of 1050. If we add to that figure one half that number who were left behind ashore and twice that number to account for the women and children then the population of this group alone amounts to 3150 heads. To judge from the appearance of the islands, so large a group must often be subject to severe famine. For the first time we saw native women of this island region, and about one dozen of them sailed towards us in three canoes; two of these canoes were accompanied by men but the third was filled with women exclusively. They remained on the weatherside for a considerable length of time while the men seemed to watch them zealously. When they

4: Krämer--189-193 (1909) 1937 Woleaians-2
116, 175 Woleai

noticed that we did not seem to pay them a great deal of attention, they were allowed to approach within a few yards of our ship. They looked us and the ship over with apparent pleasure. Some of them had pretty faces and had neither thick lips nor broad faces although they were inclined towards both. Their hair is black and long. The color of their skin is somewhat different from that of the men in that a sickish looking whiteness[190] is mixed with a natural olive color. Since we saw them almost nude their greatest credit and most important impression was the modesty of their behaviour. Most of the men were nude as were the women, whereas some wore a decorative belt around their bodies, near the navel; these belts are about one inch in width and composed of pieces of black and white shells which are perforated and strung in the manner of beads. Some of the natives wore a wide, brimmed, conical hat, somewhat reminiscent of the hats of the Chinese. The islands seemed alike in every respect not allowing one any advantage except perhaps the possibility of greater luxuries afforded through their neighbors; and perhaps more extensive shoals and calm waters offer a protection and a shelter for fish before the storm. It is possible that here they find more natural aid than on the deserted islands. But to judge from their trade goods they had the same possessions. Their goods included coconut fiber rope, of which we were able to buy thirty fathoms for a six-inch long piece of an old iron, wheel. This rope of the islanders is generally one inch thick and in quality equals our hempen rope or is superior to it. At no time did the

4: Krämer--189-193 (1909) 1937 Woleaians-3
116, 175 Woleai

natives make any secret out of their great desire for iron and we might have filled our ship with ropes for almost the price mentioned if we had spent a few hours near the island. We would indeed have taken the time for it if we had known--as we discovered later on--that they often bring a good price in China. The fishing utensils of the islanders are little different from those we had seen on the eastern islands. But their mats were striking with their fine weave and were made in the form of Spanish sashes with a fantastic border at both ends and with black threads worked into the material. The natural color of these sashes is white but many of them are dyed a beautiful yellow with the color substance of the curcuma. It is impossible to see these exquisitely made sashes and the primitive people who made them without wondering how they have arrived at the practice of this art. It is not impossible that they have been instructed by Jesuit missionaries, for two of them were sent out to the island group in 1710 by the Spanish government in Manila; but the ship that was to take them to their destination was cast adrift by the currents, and the Jesuits were shipwrecked. Later another group was sent which continued its efforts for some years until its members had become convinced of the general poverty prevailing on the islands and had come to the conclusion that they could not be of any use to the Spanish Kingdom. Thus they left the islands, and since that time (around 1720) they have been completely neglected. These happenings make it so much more remarkable that this useful art has been maintained for this length of time. Since it reflects the merit of the original teachers and wins them praise, it has been an inspiration to our missionaries who [191] try everything in their power to introduce the mechanical arts and who have not failed completely in their efforts.*

Turtles are included amont the things of their subsistence, since we were able to buy one--weighing about 20 pounds--for a piece of iron about 2 meters long.

They handle their boats with great skill and sail without fear from island to island. From this fact we concluded that hostilities and wars are rare and that free movement would thus be possible; this idea is substantiated by the lack of weapons of the islanders, who have none, with the exception of a sling. Their language is different from all we had heard hitherto; with the exception of a few words such as *lulu* (iron), *capitaine,* etc. we could understand little of what they were saying....

After having passed these thirteen islands, which undoubtedly comprise the group of Oleai, Wilson did not sight any other small islands, and continued in a straight course towards Palau...

After the discovery of the island group by Wilson, it was Don Luis de Torres--as far as we know.... who was the first to visit Oleai and to give us more detailed information about it. Kotzebue, III, page 93, reports that in 1804 the ship "Maria" of Boston--Captain of the ship Samuel W. Bell, Supercargo Thomas Bormann--sailed from Guajan on a voyage of discovery and to look for trepang on the Caroline Islands. Don Luis de Torres was on board because he wanted to see the islanders who had drifted to Guam (S. Luito) and to whom he had taken a liking. He wanted to do them some favors, and was eager to know why they had not come to Guajan for a visit, and wanted to induce them to return to that island. According to the diary of Don Luis, the following were determined on the voyage: a shoal of 24 fathoms at Lat. 8° 20' N and Long.* 149° E, the wild island of Piguelao, according to Kadu, [192]called Bigelle at 8° 6' and 147° 17'** and the sandbank of Oraitilipu with a depth of 12 fathoms at the same latitude***; besides there was the uninhabited island of Fallao which according to Torres is called Fahueu, (Cahtova: Fayo) and which is located at 8° 5' and 146° 45'****; Farruelap*****(Torres: Fatoilep)

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*This latter assumption is, of course, erroneous.

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*According to map 97, the Gray Feather Bank with a depth of 9 meters is located at 8° 10' and 148° 43' and the Hitchfield Bank with 20 meters of water at 7° 50' and 149° 40', and there are no other sandbanks in the region.

**Map 97 has Pidelot at 8° 9' and 147° 42'.

***On map 97 a bank by this name is charted at 8° 6' and 147° 15' with a question mark and a depth of 22 meters.

****The so-called West Faiĕu; East Faiĕu. . . and in Namoin. The meaning of the name is "Stone one", stone, fau and on Lamotrek: fai and from that Fais has derived its name with the meaning of "rocky." Map 97, 8° 5' and 146° 52'.

*****Map 97: Faraulip

is at 8° 3' and 144° 30' and Guliai (Torres: Ulee; Cantova: Ulea, Kadu: Ol) is at 7° and 144°.

For his map, see Kotzebue Entdeckungsreise... Vol. III, page 85.

One English passenger of the Maris, De Luis Juan, remained on Oleai. Kadu said that he knew him by the name of Lisol and that he had a wife and child. He is said to have died on the island. Don Luis left cattle and pigs, but since his time they have become extinct again.

Torres has become very well known through A, V. Chamisso, who reports so much on Ulea, although his ship, the "Ruruik" under captain v. Kotzebue, did not visit the atoll. He received a great deal of information from Don Luis de Torres and especially from Kadu, about whom he writes as follows....:

"At the beginning of 1817, we had come to know and made friends with the islanders of the group of Otidia and Kaben of the island chain of Radack in the extreme east of this province and we had come to recognize the natives as very likeable people. When we sailed to Aur later, islands of the same group, the natives came towards us in their canoes and climbed aboard as soon as we had dropped anchor; among them was a man who in many ways was distinguished from the rest of the islanders. His tattooing was not of the regular patterns of the Radack natives, but indistinct figures of fishes and birds could be seen singly and in rows around his knees and on his arms and shoulders.

He was of a stouter build and lighter color then the others and his hair was more curly. He addressed us in a language which sounded different to us from that of Radack, and completely unfamiliar, and we immediately tried in vain to talk to him of the Sandwich Islands. He made it understood that he was inclined to stay on our ship and to accompany us on our future voyages. His request was willingly accepted. . . Kadu is a native of the island group of Ulea south of Guajan; although he was not of noble birth he was a confident of his king Toua, who had him execute his wishes and orders on other islands; accordingly on former voyages he had come to know the chain of islands which had contact with Ulea and westward knew the region as far as Pelew and eastward as far as Setoan.". . . .

The next and most important visitor of Oleai was Lütke, who came to the island in 1828. . . . . He arrived at Namourrek on March 25 and made [193] a rapid survey which later formed the basis for the map of the Reichsmarineamt, tells that early in the morning of the 26th, several canoes sailed towards the ship and that the crews of the boats were distinguished by an outstandingly elegant system of tattooing which covered their entire body with the exception of the head. They did not bring us any fish, but instead asked us for food. Whatever we gave them they devoured greedily so that we came to the conclusion that there was a famine on land; according to Floyd [AN: an Englishman who had stayed on Murilo for 18 months] there is indeed a severe shortage of food on the coral islands almost every year in the fall, and it lasts for a month or two. During that time, the natives live almost exclusively on breadfruit dough (Krämer: *mar*). Some of the natives of the island sailed with us to Elato where they went ashore by canoe. Lively traffic is maintained with Guaham (Guam) and it is said that Spanich ships often call at the island in their search for trepang. In Guam Lütke met chief Orolitau of Elato whom the governor had put in control of trade in the Marianas. I learned a great deal from him about the Caroline Islands. He is said to have had three wives: Letaururu, Laguol, and Lamoarup; his assistants Sepa named Mairuk and Mesauro, and another assistant, Orotak, one wife: Namoarimet. Lütke did not find an entrance on the west side of the island group. Kittlitz observed shrubs of scaevola on land.

By March 28, Lütke had reached a position off Faroilap where he met a *tamol* who spoke Spanish fluently and who called himself Alberto, probably due to a former stay in the Marianas. On this island, too, a shortage of food was obvious. During the following days, April 1, Olimarao was sighted after some search and was charted. A canoe with three men approached the ship and one of the crew was very hungry. On April 3, Lütke reached Ifaluk and that same evening he sighted Uleai, with whith the crew of the Rurik had become familiar through the talk of Kadu. But in spite of repeated questions none knew the name of Kadu, which Chamisso spelled without the accent. Thus it was a name which was either assumed later on or was mispronounced. On April 4 it was possible to drop anchor in the east lagoon. Here fish in large quantities were offered for sale. The

4: Krämer--189-193 (1909) 1937 Woleaians-9
116, 175 Woleai

islands in the east were called Ra-ur and Palliau and the northernmost Ulea or Uleai, and they were grouped in the form of a triangle with bent sides. The island of Marion was located on the north side of the bank and between it and Ulea a reef was half hidden in the water. It resembled the reef between Eunoar* and Lukunor, which is longer, however. The channels in the east, e.g., between Raur and Palaiu are shallow enough to allow wading across.

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*It must be Piafa, although the latter, according to the German map, is at a distance of 1570 meters from Lukunor, whereas Mariong is no more than 470 meters from Oleai.

4: Krämer--191
116, 502, 721, 411

(1909) 1937

Woleaians 1-2
Woleai

[VMM: James Wilson said of the natives in 1797]: They handle their boats with great skill and sail without fear from island to island. From this fact we concluded that hostilities and wars are rare and that free movement would thus be possible; this idea is substantiated by the lack of weapons of the islanders, who have none, with the exception of a sling.

4: Krämer--191 (1909) 1937 Woleaians
116, 802, 192 Woleai

[VMM: According to James Wilson (1797) the native numerals] are as follows:

Carolines	Palau	
1. iota	tong	tang
2. rua	oru	orung
3. tolu	othey	odéi
4. tia	oang	oáng
5. lima	aim	oím
6. honu	malong	malong
7. fizu	oweth	uíd
8. warrow	tei	laí
9. hivo	etew	ítiu
10. segga	mackoth	magod

4: Krämer--191-192 (1909) 1937 Woleaians
116, 131 Woleai

According to the diary of Don Luis, the following were determined on the voyage; a shoal of 24 fathoms at Lat. 8° 20' N and Long.* 149° E, the wild island of Piguelao, according to Kadu [192] called Bigelle, at 8° 6' and 147° 17'** and the sandbank of Oraitilipu with a depth of 12 fathoms at the same latitude***; besides there was the uninhabited island of Fallao which according to Torres is called Fahueu, (Canotva: Fayo) and which is located at 8° 5' and 146° 45'****; Farruelap*****(Torres: Faroilap; Cantova: Fatoilep) is at 8° 3' and 144° 30' and Guliai (Torres: Ulee; Cantova: Ulea; Kadu: Olä) is at 7° and 144°. For his map, see Kotsebue Endeckunsreise... Vol. III, page 85.

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*According to map 97, the Gray Feather Bank with a depth of 9 meters is located at 8° 10' and 148° 43' and the Hitchfield Bank with 20 meters of water at 7° 50' and 149° 40', and there are no other sandbanks in the region.
**Map 97 has Pikelot at 8° 9' and 147° 42'.
***On map 97, a bank by this name is charted at 8° 6' and 147° 15' with a question mark and a depth of 22 meters.
****The so-called West Faiĕu; East Faiĕu... and in Namoin(see 1010 Krämer, page 163). The meaning of the name is "stone one"; stone, fau and on Lamotrek fai and from that Fais has derived its name with the meaning of "rocky." Map 97, 8° 5' and 146° 52'.
*****Map 97: Faraulip

4: Krämer--193-194 (1909) 1937 Woleaians
116, 136 Woleai

...[VMM: there were] large numbers of white sea swallows, *Gygis candida*, flying around the trees; their squalling, alluring calls could always be heard in their flight. *Strepsilas collaris* is among the common beach-birds and the curlew, *Numenius tenuirostris*, is seen one at a time occasionally. In the bush, *Sylvia syrinx* and the *Lamprothornis* of Lukunor are found which are distinguished from a similar species of Kusae by a sulphur yellowish white [194] body with black longitudinal lines. There are no chickens and no pigeons and no pteropidae. Once a cuckoo was heard.

4: Krämer--194 (1909) 1937 Woleaians
116, 136 Woleai 1-5

Kittlitz received the following species of fish: the striking red serranus species (*Serranus punctulatus* and *urodelus*) and a new myripristic species with white marginal lines on the front and rear fin, and a new Genus Odax (*Axodon Cuvier*) with big shovel-like incisors which protruded strongly.

The purplish *Julis Gaymardi* occurred in single specimens; the golden yellow *Julis* with light green abdomen and a half-crescent-shaped tail fin, *Helichoeres*, *Labrus*, *Sparus insidiator* and *zonephorus*, *Labrus fasciatus*, *Scarus ocillatus*, *Grammistes puntatus*, the dark-brown *Acanthuru pyroferus* (armed) etc., rounded out the colorful picture.

4: Krämer--194 (1909) 1937 Woleaians
116, 136 Woleai

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The purplish Julis Gaymardi occurred in single specimens; the golden yellow Julis with light green abdomen and a half-crescent-shaped tail fin, Helichoeres, Labrus, Sparus insidiator and zonephorus, Labrus fasciatus, Scarus ocillatus, Grammistes puntatus, the dark-brown Acanthuru pyroferus (armed) etc., rounded out the colorful picture.

4: Krämer--194 (1909) 1937 Woleaians
116 Woleai

[VMM: When Lütke was in the Woleai Islands] the situation in respect to supplies was better on Lukunor where the population on the whole was more friendly, a fact which is probably to be explained by their greater seclusion. The houses, in their construction and interior arrangement, are the same as on the other island, but those on Oleai are more solid and cleaner. The planks and boards used often were of amazingly large size and the latter are made from skillfully exploited tree stumps of breadfruit trees.

The call of farak* requested the women to disappear and indeed they were not visible to the strangers. They stayed in their small houses which are usually tightly closed. It was not until the fourth day that the men called them out in order that they might receive their gifts of jewelry; when this solemn moment was over, the call of farak was heard again. On April 8, a canoe filled with women approached the ship but they only cruised around and did not try to come on board. The women wore a woven garment (mats) and the girls wore a narrow belt of fresh foliage.

In the western part of the atoll Ulemarai and Seliap and other small islands are located. Ulemarai was the home island of Kadu; he himself. . . was not known there, but his king Toúa** was still alive and came on board the ship in spite of his age.

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*Fritz: fáreg, march; and thus the meaning is "go away!"

**Torres said Roua and also Ruch instead of Tuch (Truk)

4: Krämer--194 (1909) 1937 Woleaians
116, 481, 463 Woleai

The natives are very skillful divers. A 15 year old boy was able to catch anything that was thrown into the water by diving. As long as he was shown the object before it was thrown, he managed to catch it.

4: Krämer--194 (1909) 1937 Woleaians
116, 226 Woleai

The fishbaskets resemble those of Lugunor, but the instrument used to haul them in is not the same, for on this island divers go down to bring up the prey.

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4: Krämer--195 (1909) 1937 Woleaians
116, 502 Woleai

L. H. Gulik in the Nautical Magazine of 1862 speaks of Wolea--Ulie: he says that in 1788 a native had sailed to Guam, a distance of 600 nautical miles, and that the canoe had arrived safely.

L. H. Gulik mentions a population of 600.

4: Krämer--194-196 (1909) 1937 Woleaians-1-4
116, 175 Woleai

Captain Lütke bought a complete sailing vessel from Tapeligar, the head chief of the island of Ulea and paid no more than three axes for it.

On April 9 Lütke's ship set sail again and moved westward along the southern side of the reef barrier in order to survey the area. The limited land area on the leeside was striking. The reef itself was submerged and its location could only be recognized by the greenish color of the water. [195]

The voyage was contined to Eurupyk.

Andrew Cheyne visited the group of Ullieye in September 1844. He speaks of 13 islands nine of them inhabited by a total of 1500 natives. He reports that trade is carried on with the surrounding islands and Guam. The islanders are clever and treacherous and have weapons such as clubs, slings, and stones.

The schooner "Rupak" under the command of Captain Gall...according to Robertson, visited Ulleai on March 25, 1875. Gall met a trader by the name of Williams who reported that a short time ago a Spanish vessel had called at the island, and that the crew had felled almost all the breadfruit trees and that famine had been the consequence; 5-6 people died of starvation every single day. He said the English flag had been torn down and the Spanish hoisted in its stead, but that the Englishmen had exchanged them once more, immediately after the Spanish had continued on their voyage.

L. H. Gulik in the Nautical Magazine of 1862 speaks of Wolea--Ulie: he says that in 1788 a native had sailed to Guam, a distance of 600 nautical miles, and that the canoe had arrived safely.

L. H. Gulik mentions a population of 600. In 1807 the head chief had visited Saipan (Seypan) and had been received so hospitably that consequently an entire colony of islanders had settled on Saipan; once a year they sailed back to their native land. They take care of the trade with the Spanish in a region which included Truk. Their language is different from that spoken on Eap and Truk.

Alfred Tetens...must have visited Oleai several times on his ship Vesta between 1865-68, as most of the commercial schooners did. He mentions a few interesting factors in his little booklet:

The inhabitants of the Uliei Islands are more peaceful than the natives of other groups; the men are handsome and of muscular physique and their entire body is tattooed in a very tasteful fashion. Their ears and necks exhibit all kinds of ornaments and their "woolly" hair is decorated by a bunch of tall feathers. Many of the young women and girls are very beautiful, but their appearance is impaired by ugly tattooing on the chest, mostly fish and bird heads.

On the occasion of the visit of King Jogelock, the latter showed very good manners, but the curiosity of the women around him proved bothersome. The Uliei natives have a reputation of being the experts of navigation in the Carolines; they visit, for instance, the Marianas.

4: Krämer--194-196 (1909) 1937 Woleaians-3
116, 175 Woleai

The fresh water available on the island is bad and cannot be drunk; the juice of coconuts and palm-wine must serve as substitutes.

The dress of the natives resembles that of the islanders on Mokemok; their houses are built with some imagination and are clean. The natives seem well suited to become influenced by European culture. [196]

Nothing is known of the visit of Spanish ships.

S. M. S. "Albatross" called at Uleai (Kubary's designation) on September 30, 1885, anchor was dropped off Raur, where money was asked for every sip of brackish water.

During the German Colonial period ships called fairly frequently at Oleai and the "Germania" cruised through the island region once every four months.

Government ships and copra schooners also entered the lagoon. The district official on Yap. . . visited Oleai in November, 1905. He said that at that time the palms were growing normally and that the rat plague was moderate; the same was true of the consumption of toddy. But the death of a trader has aroused suspicion, and the testimony of witnesses finally revealed that he had been strangled and killed by blows of a hammer; the murderer was a Sonserol native who in the meantime had gone west. For that reason, a policeman was left behind on Oleai. It is said that all traders were killed in 1902.

Of importance for the island group were two visits of the government physician Dr. Born, who went there in 1903 and 1907. He reports on the first trip in the *Mitteilungen aus den deutschen Schutzgebieten* 1904 (page 175-191) in which he gives special attention

4: Krämer--194-196 (1909) 1937 Woleaians-4
116, 175 Woleai

to ethnography. The second visit was of special significance because Born was on the island at the time of the Good Friday typhoon of 1907 and we thus have an accurate account of such a violent storm on one of the coral islands; he reports on it in the Kolonialblatt of 1907 and we reprint excerpts [VMM: see 4: Krämer 196 ff.]

4: Krämer--196-200 (1909) 1937 Woleaians-1
116, 175, 731 Woleai

Typhoon 1907 in the Western Carolines

The devastation of the Oleai island group (with map)*

On March 27 the government schooner "Ponape" returned to Oleai from a voyage to Ifaluk. . . The weather had been fine for weeks; but now winds with thunder squalls arose so that the distance of 35 nautical miles took 42 hours. The difficult entrance to Ifaluk was successful; previously the ships dropped anchor outside the lagoon in 9-16 fathoms of water. The return voyage took 5 1/2 hours. (On March 27). The voyage to Yap was to be continued on the following day. In order to give medical attention to the islanders, some passengers of the ship went ashore in the afternoon. The evening was calm and the moon shone brightly and splendidly (one day before the full moon). Early on the 28th of March several strong thunderstorms came from the east and north and strong rain squalls were interrupted by calms. Striking was the current from east and south which became steadily stronger. Early in the morning many frigate birds could be observed above the atoll flying about aimlessly although normally they are seldom seen around the land. At noon, in the lagoon, high breakers hit the sandy beach. The barometer took a dive and the "Ponape" remained in port, because the captain thought it would be better if the ship were to await the threatening typhoon in the inland water. Born was asked to stay on board but he could no longer manage to take his luggage through [197] the strong surf. At 2:30 in the afternoon the waves around the outer reef and the lagoon were extraordinarily high; the "Ponape" chose another anchorage. As Born was trying to go ashore there arose a sudden squall from NNE so that the canoe was flooded. Born had great trouble trying to reach the beach; his house on the island had been abandoned by that time, because high waves had passed over the sand dunes 80-1000 meters long and had advanced to the house. Within the next two hours and a half this dune on the eastern tip (SE) was washed away completely so that a wide passage (previously narrow) resulted between the main island of Flalap and Paliau; through it high waters poured into the lagoon where they met with the breakers from the SW, so that water surged up to amazing heights.

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*The illustrations that go with it are found in Krämer 1927: Die Entstehung und Besiedlung der Koralleninseln, photograph IV.

At five o'clock the waves became high again, after the wind had calmed for some time, and Born had been able to reach the house; he was sitting on the porch when the water reached him there and carried him several paces away...

At 5:15 Born sent a note to the captain of the "Ponape" with the advice,...of changing the anchorage of the ship once more and moving it to a more protected position at the NW tip of the island near the island of Ifang. The answer he received was that the barometer was steady and that the wind was expected to die down but that the waves would run even higher than before.

Shortly before 6 o'clock Born was forced to leave the station; the buildings had already collapsed. He retired to the neighboring village of Leuleperik where he took up quarters in a new native house approximately 800-1000 meters from the northeast shore.

Late in the evening the NE wind gathered momentum and branches broke off trees. From one o'clock in the morning on, it was so violent that the noise sounded like the fire of small guns and was only interrupted by the somewhat different sound of cracking tree trunks. But both were hardly audible through the roaring of the wind and the breakers. But the houses were yet able to withstand the storm of the night.

At 5 o'clock in the morning the news came that the water had reached the nearby village and that the house in which Born and Villacon were staying was surrounded by water. The water rose so rapidly that it was hardly possible to gather the most important things and to take them to the Japanese station in the village of Jaur, located at the widest part of the island. The path was passable only with difficulty; but finally it could be managed without accident. From Jaur one can overlook the lagoon, where the "Ponape" was no longer visible. On the horizon in the west strong sheet lightning could be observed. The surf in the lagoon reached the very houses of the village. A stay in the station seemed dangerous, and everyone retired to the western canoe-house where all the natives of the island had assembled. They were completely confused and overwhelmed by the happenings and recalled an old oracle that at some time in the future their island would be washed away. They thought that the time had come. Soon

4: Krämer--196-200 (1909) 1937 Woleaians-4
116, 175, 731 Woleai

this group was joined by the Japanese who had to flee when their station was washed away by the high waves. But by now even the present shelter was no longer safe, and everybody moved on to the northwestern tip of the island near Ifang. This was the last escape...In a house on a low hill [198] large numbers of screaming and weeping natives had sought shelter. The lamentations increased when a man announced that presently the water was also coming from NNE. Born climbed a palm tree and from this position was able to observe the seas moving through the woods like white cats. When he came down from his lookout, the water stood up to his hips. Everyone tried to pick up planks and ropes and went down to the shore of the lagoon. Fortunately the water rose slowly and the wind became weaker. Born noticed a gigantic breadfruit tree which had been uprooted; its roots rose several meters into the air, and Born and several others climbed on it. They had barely reached their new position when the typhoon started to rage from ESE with an indescribable velocity. It seemed as if a thousand trains were rushing by. It was 9 o'clock in the morning and the wind continued in this manner until three in the afternoon. The air was so full of water and sand that one could only see a few steps ahead. Then the wind calmed down somewhat; for some moments the sun actually broke through and it became possible to recognize one's surroundings: fairly close to the shore of the lagoon at the NW corner of the island.

The water had fallen somewhat and the destruction could be viewed; the trees were piled to a height of several meters. There was no sign of houses and human beings other than the remnants of the large canoe-houses visible on the beach. Moving through water that reached his hips, Born approached the village of Jaur and on his way he observed two youths, painted red, who were carrying a pig inland. Following them, he arrived at the center of the island where a large number of natives had come together and where all spent the first night. Apparently no one had come over from Oleai, but soon bad news came from the SE.

On Saturday, March 30, early in the morning, the wind had calmed down considerably but in the lagoon the waters continued to surge and boil high; there was no trace of the "Ponape". Some natives said that they had last seen her lights on the morning of the 29th, but by now she was considered lost. A walk along the beach proved the terrible havoc wrought by the typhoon; there was nothing left of the island of Raur except a sandbank with a few solitary palm trees. On the beach of Leuleperik, the body of a 5-year old boy was washed ashore. It soon became known that there were no more than two survivors from Raur, a man and a woman; that meant that 130 had lost their lives. Only 9 had been on other islands when the typhoon hit. On Paliau about 50 of the 90 natives had been victims of the storm. On Tagaulap a woman had been killed when a house collapsed. Four women of Saliap had been on Raur and 10 people from Utagal and 5 from Falalis so that the total loss of lives must have been about 200. The doctor was unable to give much aid to the numerous injured because all medicines and instruments had been washed away by the waves. In the course of Saturday and Sunday, many bodies were washed ashore, most of them mutilated in a cruel fashion. Miraculous escapes were also recorded; several natives of Paliau drifted to Saliap, and four from Raur to Utagal; two children--a boy [199] of 5 and a girl of 8--landed safely on Marijong.

The survivors of Paliau and Raur reported the following: on the evening of March 28, some of the experienced men judged from the roar of the breakers that a tidal wave was moving in the direction of their island. Some preparations were made, e.g., many women and children were taken up high on breadfruit trees and were tied on. During the following night, the water on the island reached a height of 1 1/2 meters. But it was not until the following morning, the morning of March 29th at 8 o'clock, that the tidal wave really came. One could see it approach from the tops of the highest breadfruit trees; it appeared to be about 40 meters high and like a dark cloud with deafening noise it broke over the island like a gigantic stream of water. Everything withstood this onrush, but soon a second, even higher tidal wave swept over the island and carried along everything, trees, houses, and human beings. The lagoon was turned into a boiling kettle in which drifting tree trunks and boards ground up everything.

The entire island of Raur, with its total length of 1700 meters was washed away while a new island appeared between Falális and Motogosóu in the south; this island seems to have existed once in the past and was called Met (see map 4) [VMM: see 4: Krämer 184].

4: Krämer--196-200 (1909) 1937 Woleaians-7
116, 175, 731 Woleai

The narrow shallow entrance between Paliau and the main island (Figure 80) [VMM: see source] was greatly widened and deepened. The reef between the two islands had cracked like a marble block. And the ground of Paliau and Raur looked as if it had burst. On the outer reef of Raur through which the tidal wave had broken, three longish coral debris aggradations stood out like islets. The entire fundamental formation was as smooth as the top of a table and only some coral pebbles were scattered over it. The tidal wave must have come from ENE.

The mail streamer was not due until about May 25 and threatening starvation was a big problem.* The coconuts were picked and divers tried to salvage the taro of the fields which stood under 2-3 meters of water. The chiefs were in charge of the distribution of foodstuffs and did an excellent job of it.

The trading station O'Keefe-Yap was used to store the extra food. The water tank, with a capacity of 3 1/2 cubic meters had been carried off 100 meters in spite of the fact that it had been [200] cemented in. The scattered goods and food supplies could be saved in part. Most of them were distributed among the natives by the government physician and at government cost.

A great drought followed so that when the "Germania" arrived on April 11, she came as a saviour. The steamer also brought the news that the "Ponape" had arrived safely on Saipan on April 4.

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*I learned that for that reason typhoons are also known as Lángeta "no food."

Captain Martens reports that on Friday, March 29, from 7:30 P. M. the typhoon was raging. One squall followed upon another. No land was visible in spite of the full moon. [ER: The experiences of the ship during these days are described in the text, but are omitted here.] Since the current was definitely and violently NW it was impossible to take a course towards Yap and for that reason the ships sailed in the direction of Guam or Saipan; the latter was reached on April 4.

The destruction wrought by the typhoon was so considerable that at the instigation of the German government a large number of coconut palms were planted: 1000 on Volea, 500 on Máriong, 500 on Tagaulap, 500 on Vótagai, and 1500 on Falális; on Raur which now belongs to Daruélimog as many as 4000 trees were planted and on Paliau 2000. SS Natuna picked up many people after the typhoon, 100 on Volea, 7 on Mariong, 8 on Tagulap, 1 on Soluap, and 110 on Falális. About 200 were taken to Saipan.

The soldier and supervisor Goru. . . --he could only write his name--asked me to give a message to the government on Yap and to inform it that he wanted to stay on Voléa. Agupelior sent 20 woven mats as a gift with the information that now there was plenty of food on Oleai, and that the natives of that island who had been transplanted could well return. Goru saw to it that 20,000 new coconut palms were planted after the typhoon. The breadfruit trees did not bear fruit for a long time, and the taro swamps were covered by a salt crust.

4: Krämer--201 (1909) 1937 Woleaians
116, 142 Woleai

In Lütke, Volume III, page 144 (Observations) the following is said: the inhabitants of the low islands are thin rather than fat and tall rather than short. Their hair is thick, brownish black and knotty. The nose protrudes and is wide and large, the lips thick, etc. These standards are applicable as a rule.

4: Krämer--201 (1909) 1937 Woleaians
116, 144 Woleai

In a treatment of the population of Oleai we must bear in mind that it is greatly mixed due to the migrations of the natives of the surrounding islands. The settlement charts show that we may hardly talk of a true local type.

4: Krämer--201 (1909) 1937 Woleaians
116, 141 Woleai

Hambruch measured 12 natives, 4 women and 8 men; the former had a height of about 150 centimeters (3), but one of them was 162. 8 centimeters tall. The men varied between 158-167, with an average height of 163 centimeters.

Dolichocephaly is no longer observed, since there is no cephalic index under 170; two of the people were brachycephalic (81. 1 and 85. 5), 7 were mesocephalic (73. 6-77. 7) and three had a cephalic index of 70-71. 5.

4: Krämer--201 (1909) 1937 Woleaians
116, 157, 144 Woleai

In general it must be stressed that the natives of Uleai are charming, a fact which has been observed by previous visitors and which is most true of the women. The photographs are well able to prove this point. An English half-breed (photograph 18c) [VMM: see source], as on Lamotrek, proves British dominance.

4: Krämer--201 (1909) 1937 Woleaians
116, 142 Woleai

The Caroline hand was found on three men. The hair of the women is straight, has wide waves, and that of almost all the men is quite frizzly and in one instance extremely curly. Cantova describes the islanders of Faroilap, who wanted to sail to Oleai and drifted to Guam; they had frizzly hair. The color of their bodies is the brown of the Central Carolinians.

4: Krämer--201-202 (1909) 1937 Woleaians
116, 161, 175 Woleai

As on Lamotrek, a strong decrease of the population took place in the Oleai group. Freycinet (page 101) says that around 1800 the population figure for Guliay was 3,000. In addition, the following islands must be mentioned to give a true picture of the group: Raor (Raur) with a population of 110, Paliao (Paliau) 125, Mariog (Mariong) 90, Fagounlap (Tagaulap) 86, Soliap (Soluap) 70, Fallougla (Votagai?) 50, Harradies (Falalis) 50, Falouelap (Falulap) 36, Hanarisaray (Eangaligarail) 32. It is news that the latter was inhabited at all. On the other hand, the old main island of Votagai is missing. It is not clear whether these figures are included among the population of 3,000 given for Guliay, or whether they are to be added. In any case 3,000 would be much too high a figure for one coral island, since Volea or Falalap, the main island of Oleai, barely has an area of one square kilometer. Under very favorable conditions, 1000 people can subsist on the products of one square kilometer of tropical land, but 3000 is an utter impossibility. Thus the figure is either wrong or it applies to the entire atoll with all its islands. [202]

I learned on the spot that Falalis, like Volea, in the past had a population of 300(cf. 3000 given above), but that in 1909 only 30 persons inhabited Falalis, 60 Tagaulap, 50 Mariong, 200 Raur before the typhoon, and 60 Paliau. Probably we might assume 300 each for Volea and Votagai in the past. Gulick, in the Nautical Magazine of 1862, page 174, states that the population numbers about 600. As mentioned above, the figure for 1904 was 661 and for 1930, 539.

4: Krämer--202 (1909) 1937 Woleaians
116, 152, 609 Woleai

The Uleai islanders in the past seem to have been rather rough: I learned on Lamotrek that around 1894 an Irishman, Harry Grishom, had been murdered by 4 natives. They shot him in the back and then threw him into the channel of Paliau. Probably in this instance, as in the case of the murder on Oleai, the guilty parties are strangers. For in general, the natives of Oleai have always had a reputation of friendliness and companionship; we ourselves had proof of this characteristic and Tetens also describes it.

4: Krämer--202 (1909) 1937 Woleaians
116, 103 Woleai

The *Südsee-handbuch* gives the names of Oleai, Uleai, Wolea, Ulie, and Anangai.* Meinicke names Ulie, Ulea, Uleai, and according to Guliek it should really be Wolea. In the new *Spanish Encyclopedea universal illustrada* of 1929 we find Uli, Ulea, Uleay, Ulie, Woleai, and Oleai. These different names are naturally taken from the reports of the visitors. The following are listed: Clain, 1697, Valayay, 1706, Ulier, 1710 Olie, Cantova: Ulee,** Torres: Guliai, Chamisso: Ulea, Lütke: Ouleyai, *Kolonialatlas* 1908: Oleai, Hamburg Südsee Expedition: Volea, Japanese map: Woleai. Oleai as a German language transcription comes closest to the true name as exact recordings have shown. Various place names are given with and without "w" e.g., Onoun which is also pronounced Voloul with the meaning of "round." Olimarau is frequently pronounced Volimarau and on Pollap there are several examples, e.g., Vorieng ghost and inland water, and Volebuku are given in story 5, etc. Vŏlepeg (*peg* sounding like *pik*) is a common name for the "small places" of the surrounding region such as Aurepik, Sorol etc. Especially the main island of Falálap, "the great land," the largest of them all is usually known as Voléa, which is a fairly good distinction from the Oleai of the entire group. In the song of storm magic Valeoai has the meaning of "on my boat" (*wa*, *oá*, boat).

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*This is the word the Yap islanders use for Oleai; I heard it myself and W. Müller substantiates it in his work on Yap.

**I myself distinctly heard Oleai pronounced Oleē on Mokemok where Cantova was.

4: Krämer--202-203 (1909) 1937 Woleaians
116, 194 Woleai

The first publication on the language of Oleai was the glossary given in Kotzebue Entdeckungsreise. . . page 55-67 which on the whole is in agreement with later treatises; [203] this is quite natural if we assume good ears and transcribers. Some of the words are included in the list for the sake of comparison; we see that most of them are more in line with the vocabulary of Feis and it seems that the informant must have been a Feis native living on Oleai. With reference to the dj sound we should add that there exists also a very soft j and that sometimes the dj is hardened into a ts sound, as in the case, for instance in Fatsumal.

l and n may again be interchanged as on Lamotrek, although in the latter place the l is often more important.

For rainbow, loiliar, Agupelior distinctly said noiniar.

We also find the parallels of Nei and Lei
Lag and Nag
and before names Ne instead of Le

The possessive suffixes are occasionally replaced by preceding possessive pronouns.

4: Krämer--203 (1909) 1937 Woleaians
116, 133 Woleai

Earthquakes are said to be not too rare. Lütke talks of great clefts in the reef on Wolea which he claims to be the result of earthquakes.

4: Krämer--203
116, 797, 175

(1909) 1937

Woleaians
Woleai

There is no white missionary on the island of Woleai.

On Oleai I learned more about the missionary Snelling, after he had been ordered to leave the island. He sailed to Onoun and Póloat but missed both and on his return voyage arrived on Aurepik after drifting on the high seas for three months in a native canoe; the crew of a boat from Oleai saw him on Aurepik. He had become so thin that he looked almost like a skeleton. The crew of the Oleai canoe reported the news at home, and the head chief Agupeliór set out to get Snelling. He actually brought him to Oleai and transported him to Vósavo to his house on a stretcher--he was too weak to walk--where he died after a short time. Agupeliór had promised him to take him to Truk as soon as his wife had given birth. It seemed as if the Japanese had interfered in a disagreeable fashion.

4: Krämer-- 204-205 (1909) 1937 Woleaians -1 - 2
116, 131 Woleai

The Oleai atoll is distinguished from the other groups by its hourglass shape. Oriented eastwest, the island has a length of 5.6 nautical miles and, in the west (Falalis-Votagái), it has a width of 3 nautical miles, whereas in the east (Raur at the southern tip, Voleá at the northern cape) it has a width of 2.1 nautical miles. The narrowest part of that hour-glass shape is about 1 nautical mile wide; from the new Sand-Cay to Tagaulap it would be a distance of 1 1/2 nautical miles.

This neck divides the inland water into two lagoons which are separated from one another in the northern part of the narrow section by single reefs. It is only southward, that a connecting channel, 2 1/2 cable lengths in width, runs from east to west and within the barrier reef has sufficient depth for some larger ships (at least 15 meters). The depth of the water in the east is mostly 7-9 fathoms, and in the south it is approximately twice that. Here we also find the most commonly used entrance, the Raur Channel. The large western lagoon in most places had a depth exceeding 20 fathoms and, in the middle, 27 fathoms; in the south it has another large entrance with a shoal with a depth of 5.3 fathoms, the Falális entrance. Between these two entrances, the Raur and Falális Channel, there is a third smaller one with a depth of 7 fathoms which is located between Sandy Cay and the small island of Motogosóu; it leads into the connecting channel through which one can get directly into the lagoons either in the east or west. All three of the southern entrances thus have sufficient depth (at least 15 meters) and sufficient width (at least 300

....

meters) but their margins are submerged, since the reef foundation on which Raur is located projects more than 700 meters to the west (up to the Raur Channel) and the reef of Falalis projects about 1500 meters towards the east. That leaves as boundaries in the south two submarine isolated reefs on which the small island of Motogosou is located in the east and the Sandy Cay mentioned in the west, which was newly created in the typhoon of 1907. According to the natives, there exists an old story which claims that there was an island in the same spot in the past and that it was destroyed by a typhoon in a similar manner to that in which Raur was washed away in 1907. The same typhoon deposited the sand formation which is known as the Sandy Cay in the old place. The special plan of map 93 of the Reichsmarineamt of 1903 has the nucleus of the Sandy Cay reef very lightly marked on the southern side west of the Motogosou reef; west of it we find a line of soundings running from SW-NE with the depths [205] 9.1, 9.1, 26.11, 9.6, 11, and 40 as the depth of the lagoon. It was not until the Japanese map was published that the open southern side (as at Onoun) was explained although only hasty surveys were made.

The German map includes a western channel between Falalis and Falulap; but there are shoals with a depth of 4-6 meters at the entrance; they are also charted on the Japanese map. This channel is suitable for canoes only and the same is true of the two entrances in the north, the North Channel between Jalangigereil and Fareiles which leads into the west lagoon (depth of 10 meters and width of 180 meters) and the Tagaulap Channel between this island and Marijong (with a sandbank of 3.6 meters ar a total width of 100 meters) which flows directly into the eastern lagoon.

4: Krämer--205-206 (1909) 1937 Woleaians-1 -2
116, 103 Woleai

Voléa is the largest of the islands, having an area of almost one square kilometer; next in size is Votagái in the west with an area of more than 1/2 square kilometer; it is said that in the past it was the leading island of the group and Kadu assured us that this was a fact. Then we have Votagai, Soliap, Falális, Tagaulap, Mariong, Eangaligarail, Faraliēs, etc.

The Names of the Islands of the Atoll of Oleai
from East to West

Cantova	Kadu(Chamisso)	Lütke 1928 (French)	Map 93	A. Krämer
		Motogozeu	S. Motegozu	Motogosóu
Raur	Raur	Raoure	E. Raur	Ráûr
Peliao	Pelliau	Peliaou	Paliau	Páliau
Ulee	Ulea	Ouleay	E-a. N. Flalap	Voléa
Mari~~a~~on	Marion	Marione	N. Marijong	Máriong
Tajaulep	Thageiliip, Tabogap	Tagoilap	Tagaulap	Tagáûlap (Tkágulap)
Algrail	Engeligarail	Angaligaraile	Jalangigereil N-Kanal	Eangaligarấil
Faralies	Futalis	Farailesse	Fareiles	Faralíĕs
Termet	Tarrematt	Taramate	Taramat	Táramat

4: Krämer--205-206 (1909) 1937 Woleaians-2
116, 103 Woleai

Falelmelo	Faloetik	Falamalok	Falamalok	Falamálăk
	Seliep	Seliape	Saliap	Soliăp(also Seliap and Soluap)
			Peregaregar (small) [206]	
Otagu	Ulimiré	Oulemeray	Utagal	Votágai(Born Ulemari)
		Elingaryk	W. Elingarik	Ealangasik
	Falelegalä	Faluélégalao	Faluelegalau	Faluelegalău
	Faleelepalap	Faluélépalape	Faluelepalape	Faluen'nap
	Falelemoriet	Faluélemariete	Faluelemareot	Faluelemareiot
				Faluēlaplap
	Pial, Pügel	Piale	Pial	Pial
		Comole	Komol	Komol
		Faluellap	Falulap	Fálulap (Dauelap)
	Lüsagä	Luizaga	Luisaga	Luísaga
Falalis	Falalis	Félalisse	S. Falális	Falális

4: Krämer--206-207 (1909) 1937 Woleaians-1-2
116, 103, 622, 614 Woleai

Villages and Chiefs and sibs

Island:	Villages:	Chiefs:
1. Voléa:	Davokúol (a house)	Malitil
or Falalap	Jefang	Gadjegélog
god Eángelaf	Lúgulap	
	Vésavo	
	Jaur	Eagupelióŕ
	Lolepéleg (Born Leuleperik)	Gadjegélog lived here in 1910
2. Máriong:	Távagap	
	Ledjódjoi	Gafelélimar(was on Yap)
	Távoat	
3. Tagaulap or Thogóelep	no villages	Tórong
Thogóelep	Unamarai	Rógiol
4. Solŭap:	Fáratai	
	Lugaséliap	Gafeleitop
	Jumanikil [207]	
5. Vótagai:	Dávogap	Uolegar
on the reef cap	Nikapelám (Hellwig: Ligábpidam)	Igélimar
former main island		

4: Krämer--206-207 116, 103, 622, 614	(1909) 1937	Woleaians-2 Woleai
	Bigol(Bugol) (Hellwig: Pügod)	Mativelit
6. Falális: "spirit land"	Tavokúdu	Málangau
	Tavokúdak	Málipet
7. Raur +	Davokulong	
	Logop, Lúgalapraur	Daruélior†
	Kuoi	
8. Paliau +		Erurlíëlit

4: Krämer--207-208 (1909) 1937 Woleaians
116, 133 Woleai

Voléa or Falálap.*

Among the various islands of the group, the main island of Voléa (which is otherwise known as Falálap, the "great land") is the most important. It has a hornshaped spur which projects in the direction of the NE monsoon seas and thus is triangular in shape; it is shown on the map of 1903. The southwestern side was slightly curved like a bay. From here to the tip of the island the distance was almost one kilometer. It was this large and wide aggradation that saved the inhabitants in the typhoon of 1907. According to the Japanese map, the typhoon increased the width of the land towards the NE by about 200 meters; on the other hand, the two northern sides of the triangle in the E and W were somewhat curved inland so that the isoceles triangle was changed more nearly approaching a cap form, as map 5 shows [VMM: see 4: Krämer 207]. Unfortunately due to [208] lack of time I myself was not able to survey the island, but I asked the second officer Gollert to take care of it in my place, and thus we are at least able to visualize what the northern tip looked like 2 1/2 years after the typhoon (map 5) [VMM: see 4: Krämer 207]. In the worse rubble some ponds with brackish water are left standing in places formerly occupied by taro swamps.

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*The same as the island of the Mogemog archipelago.

4: Krämer--208 (1909) 1937 Woleaians
116, 361

The settlement plan of Voléa (Plan 6) [VMM: 4: Krämer 208] shows a wide path extending the entire length of the southern beach; it was laid out on order of the government. It begins at the SE cape of Matónnap and ends at the west cape. The plan shows all the details.

4: Krämer--208-219 (1909) 1937 Woleaians-1-2
116, 131 Woleai

Nothing more is to be said of the islands of Paliau and Raur in the east but that Paliau was greatly affected by the typhoon of 1907. Nevertheless in the main it was able to maintain its shape. The island of Raur was completely washed off its reef foundation. . . [217]

3. Máriong

Máriong has a length of about 700 meters extending from SW-NE. The village is located on the southeastern shore in a southwestern direction. The village is divided into three sections. . . .

4. Tagaûlap

has a length of approximately 1500 meters from W-E; in the center the land widens southward and on this projecting area of land the village is located. . . . [218]

5. Soluap

has not been mapped.

6. Votagai

old outskirts of the village. At the eastern end of the island there is a sandbank. A projection in the south is known as Fausefang. The village is divided into three parts. . . [219]

7. Falális. Spirit Iletilimar.

Two village sections (photo 14c and 17b) [VMM: see source]. . . .

4: Krämer--208-219 (1909) 1937 Woleaians-2
116, 131 Woleai

8. Raur†

Raur was destroyed by the typhoon...A fallap, Lúgalaprâur, is said to have existed.

9. Paliau†

fallap, Gataliva.

4: Krämer--220
116, 175

(1909) 1937

Woleaians
Woleai

The first map was the outcome of the surveys by Lütke in 1828; it was not until the new English map was published in 1927 that it was improved considerably. This English map is in the main based on Japanese work.

Miguel mentions the old English map of 1876 which he publishes in his atlas Hoja IV.

4: Krämer--221 (1909) 1937 Woleaians
116, 511, 515 Woleai

The islanders get up early. The men wash at the beach, bathe, and rinse their mouths with salt water. The women wash on another part of the beach. The children may go with either their fathers or mothers (Lütke).

According to Kotzebue, Endeckungsreise...page 87, the inhabitants of Ulea excel the Rataks in prosperity and in many other matters. But these remarks of the conceited native, Kadu, do not apply in actuality.

4: Krämer--221 (1909) 1937 Woleaians
116, 301 Woleai

Lütke tells us that the women love the rings from the suckers of octopi which result when the neck is bitten off (a practice on Samoa); the ink of the octopi is used to color the rings.

4: Krämer--221 (1909) 1937 Woleaians
116, 291 Woleai

Children usually go naked. Girls, after they have begun to menstruate, wear a grass belt, the sivisif (Born: siwesiw); Hellwig shows one made of coconut pinnae; another is made of hibiscus fibers. As elsewhere woven mats, gabalabal (Gabalei, . . . om, gaban) (Born: gapalepal, Kotzebue: gapellepel) are the predominant costume of the women. The workday mat is coarsely plaited from banana and hibiscus fibers (Hellwig: gabe); they often have black (lugural) and red (Ligotra European) stripes (see under bṻlo). The men wear loincloths (Hellwig: garrogiss) and a rain cloak, negau (nego), made from hibiscus fiber strips. The loincloth (Hellwig: kariri, genurs, gelurs) is woven from banana fibers. Born mentions men's mats, known as tor. Children may wear bunches of leaves which are often arranged in a fancy fashion as the girl on Figure 81 shows [VMM: see source]; this leaf protection is called erũnnu or tivetio, Hellwig: jongjong vaifil, and is made of hibiscus fibers. Chains worn across the perineum are called chatiletach (Born). A loincloth for boys, with red and black hibiscus fibers (and banana fibers), is known as bülo; Hellwig shows a coarsely woven mat for women which is called by the same name.

Hat, barong (Hellwig: rarong, made of solivars pandanus). The brim is called narrête, the point ungale, the ring at the point ferigeli, the chinband gali and the seams dë̄di.

Ornamentation

(see photo 16 and 18) [VMM: see source].

Lütke, in 1828, observed necklaces, and arm and foot bands made of shell and mother-of-pearl. In exchange, the natives asked for glass beads. Belts of coconut shell were two fingers wide and sometimes they had the extra decoration of white shells; they proved too expensive to be acquired by trade.

Ornamentation is certainly not available in abundance; it is either scant or non-existent. Necklaces of little red slabs and of tia (mangle) which are known from Truk naturally occur also on Oleai. Gollert found a necklace of strung fish teeth, but no special finds were made. I received a single pearl, perforated and strung which turned out to be nothing but a tridacna ball. Photographs 14d and 16 [VMM: see source] show somewhat more elaborate decorations, such as a wreath of crinum blossoms which is worn on the head (cf. photo 334)[VMM: see source], a mustache and little goatee, earrings (resembling small tortoise-shell armrings) and other neck and chest ornaments, but all within a modest frame. Chief Rogiol of Tagaulap wore a comb in his hair and a wreath of strung Röhren blossoms; the ornaments he wore in his ears were rather small and his necklace was a piece of plain string. (Photo 16d [VMM: see source]). From his hair boys had made a head-dress for themselves which they used in their play and dances. The lima, the headband mentioned in Schmelts-Krause (their list of skulls and skeletons, page 383) originated on Ku and in any case is not indigenous on Oleai. Also the origin of the other ornaments is doubtful.

4: Krämer--222 (1909) 1937 Woleaians
116, 301, 353 Woleai

Hellwig shows head wreaths, úlevars, which are dried and hung up in the house as souvenirs (Kotzebue: kabulipeu).

4: Krämer--222 (1909) 1937 Woleaians
116, 302 Woleai

Perfumes or aromatic substances are liked greatly but are most scant; a parinarium nut that drifted ashore was grated and rubbed on for erotic purposes. eis, eais and vóngas.

As depilator, Hellwig has the kom made of shell Looconcha castrensis L., and in my own collection there is a kagugú, the nice Cytherea puroglyphica Conrad with a decorative snail shell Natica mamilla Lk. These have been identified by H. Wägele of Stuttgart; the same are found on Palau.

Scent. Krämer shows a parinarium fruit husk filled with an aromatic substance and known as uongas. Hellwig shows an aromatic nut resembling nutmeg, éssid.

Hair oil, Born: loi. The hair is either cut short or it is long in the back. The girls have curls.

4: Krämer--222 (1909) 1937 Woleaians
116, 292 Woleai

Born calls the pointed hat tscholifadj.

4: Krämer--222-225 (1909) 1937 Woleaians-15
116, 301 Woleai

Necklaces, *márremar*, of the known type (Kotzebue: *maremar*) are seen in Krämer. There are also necklaces, *kamodj* (Born: *chamotsch*) of red shell slabs, *fĕpar* (Born: *feipar* and *gau*) (Hellwig: *vaipar*); Krämer, *kamodj a djolipoi*. Figure 82 [VMM: see source] represents a necklace [223] which is called *gomalath* (Born: *chamelath*) and which is made of white shell rings and coconut slabs (*sagach*, Born: *tagag*), a necklaces of coconut slabs, *sagach üle maremar*, is shown on Figure 83 [VMM: see source]; the same of coconut and conus slabs, Hellwig called *marremarre dagag ma vul* (*mat*). The type shown by Hellwig and in Figure 84 [VMM: see source] from Mariam was called *marremarre billigaru**; the conus slabs had white vertical stripes, *ladjere vul*.

In order to grind rings of a somewhat larger size, square pieces of shell, *dagag dibedib*, with holes, *vurarow*, are placed on a stick (Hellwig: *ira igek dagag*) as in Figure 85 [VMM: see source] and are then ground into the desired shape.

A necklace with fish teeth is shown in Figure 86 [VMM: see source] (Krämer: *maramar ni le gui*).

Breast ornaments: the larger rings are used for intestine-like chains which are never worn except on the occasion of special festivals. Large rings of tortoise shell occur and are known as *bodjaü*.

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*Hellwig shows a necklace of strands of coconut beads, *billigorru*, which an old man was able to restring completely within an hour.

4: Krämer--222-225 (1909) 1937 Woleaians-2
116, 301 Woleai

Ear ornaments: the islanders wear ornaments nearly at all times in their earlobes which usually are not lengthened very much. Ears that are made into a larger loop are seen on photo 16 [VMM: see source for photo]. Photo 14d shows a crinum being worn (r) and the tebau ear ornaments which are known and which are not too rare on Oleai. Little beads (pearls) are made of tridacna; they are worn as earrings or are otherwise fitted into the ornaments that the natives like. [224]

Pendants, suasua, occur as on Lamotrek, and the same is true of the triangles of red faubar. At out time wheels approximately the size of a quarter and made of light tortoise shell were very popular, the puodj a dju dju or ale falu as they were called; they may be made in the most varied forms with the greatest variety of detail, but only two types are pictured here.

Hellwig shows a bent piece of marrow from a shrub varalilut; a girl was seen wearing it as an earring. Figure 88.

Hellwig shows a ring made from a rubung ivory-nut from Truk.

Among the pendants of the ears of the breast ornaments are the ceremonial fish hooks, Figure 89, which are cut from a piece of tortoise shell, Figure 90 [225] (5 1/2 centimeters, Hellwig). Hellwig calls them gau bodj. If the hook is to be used the bridge must be removed so that the point and the opening are free. Their importance can be seen from Feis, Figure 197.

4: Krämer--222-225 (1909) 1937 Woleaians-3
116, 301 Woleai

Noteworthy are also the pendants of red triangles lanubodj which here appear as failiaurupeg (Feis: faliurepeg) as "stones of Aurepik" since the red shells are mainly found there (cf. Lukunor). These red shells are known as foudja (from dja, blood), and the rings of tortoise shell slabs are called bŏs. (See photo 16a).

Bracelets of tortoise shell are called puodj a lagallag, fluted, davidavi, and wide and flat, woroil; Hellwig: lagamu, lakelake. Hellwig shows an armring, djageag, of the trochus snail from Yap; Hellwig: lagelag. Also finger-rings (Hellwig: galagalag a li got) are cut from tortoise shell. Hellwig has a bracelet of hair decorated with a tigere shell. All these bear similarity to the ornaments of Truk and the same is true of a cuff of faubar and roughly cut coconut shell and trochus.

Belts are often made of hair, see also Lamotrek where they are frequently three stranded. Krämer has a djiem e dĕdĕ of hair; about 35 strands are put together in braid fashion. Hellwig: datar e djim hair belt (Born: tschiim). In Krämer's collection an object is called tagach u pöch by Elisabeth Krämer and is a coconut belt for women with meang, white buckles. Belts of coconut and shell of the type described above and represented on photo 14a are not lacking. (Born: tartar held together by white shell, mai jal). The precious belts, taral, have been mentioned; they have been imported from Aurepik, Sorol, Ngulu and Feis. Lütke at his early time learned of their special value.

4: Krämer--225 (1909) 1937 Woleaians
116, 304 Woleai

Tattooing, mắk (Kotzebue: mŏck)

Schmeltz-Krause, on page 380, say the following, which they have probably learnt from Kubary: "Most of the men have their entire body covered with tattooing in good taste, with many elaborate patterns in the ears and around the neck; they wear feathers in their hair." At our time ornamentation was much more limited than this description tries to convey.

4: Krämer--228-230 (1909) 1937 Woleaians-1-2
116, 304 Woleai

Figures 91, 92, 93 [VMM see source] demonstrate how beautifully finished the tattoos are in the case of the men of Oleai. The women, generally, wear only small ornaments on the thighs and those are covered up by mats. Sometimes the same is true of the men since the application of large tattooing to the torso is naturally painful, difficult, and expensive. Here we shall merely comment on the execution on Oleai.

The tattooer, ta͡umak, is called in when someone wishes to be tattooed. When all the necessary discussions are over, a big banquet is held the day before work is to begin, as a so-called down payment the tattooer receives many gifts both for himself and his family. Payment for large tattoos is often up to 150 articles--mats, plaited and woven, belts, bowls, boxes with lids, axes, knives, and sometimes even a canoe may be included in the lot, since some of the very large tattoos require painstaking work and great skill. [229] A famous expert in this type of work requires payment proportionate to his efforts. It takes him 5-10 days to outline the designs, gaur, with the rib of a coconut pinna (log) which is dipped into a black color substance (soot of calophyllum nuts mixed with water) like a paint brush. When the pricking in of the color substance has begun, the person who is thus treated must sleep on the side on which the tattooer has worked so that the secretion can flow off. When everything is finished successfully, the person concerned marches through the entire village along the big path in order that all people will be able to see and admire him. He carries a mat which he spreads out from time to time to rest and refreshment is offered to him from all sides.

4: Krämer--228-230 (1909) 1937 Woleaians-2
116, 304 Woleai

On the whole he is considered tabu, e.g., he may not eat with women and not have any other contact with them but when it is all over, he may return to his normal daily life. [230]

Tattooing pricks, gálĕt, are special instruments just as lancets are exclusively used for bleeding. The blade is made from frigate-bird bone, and the hammers, oāo or vao are often rather long, pentagonal; the one shown in Figure 94 [VMM: see source] is 45 centimeters long. The bird form is unmistakable. The wood is supposed to be taken from the gâingi tree which is said to be extinct on Oleai. A simpler hammer is shown in Figure 95 [VMM: see source]. It is called daiŏ or daijo and is of ira wood. The pricking is done with the tapered end.

The sap of trees, rumaio or rau is used for the preparation of soot.

4: Krämer--230 (1909) 1937 Woleaians
116, 262 Woleai

The most important food stuffs:

lu, the coconut (Born: nu; djan nelu coconut water; djal, water; bŏr bottle). To pick the coconuts, a seating stick or climbing stick is used, of the type shown in Figure 96 [VMM: see source]. Kotzebue: coconut, ni, taking off the husk, pajŏl.

uót, best species of taro (Kotzebue: eoth)

pulag, high growing taro (Kotzebue: wulach)

fillë, high growing taro (Kotzebue: villa)

uidj, bananas (Kotzebue: ut)

mei, breadfruit (Kotzebue: më)

e mamis, a sort of cucumber

uóu, sugar-cane

faliap, Eubenia malaccensis, favorite of children

gadji, palm juice (Born: gatschi mem, sour: faloba); the product is not good until 14 days after it has been cut.

Born: papaya, gatoruk; Crataeva, jabatsch. Kittlitz says that Tacca pinnatifida occurs in large quantities on the island of Raur (Kotzebue: mogemug).

4: Krämer--230 (1909) 1937 Woleaians
116, 241, 462 Woleai

The men clear the bush; the clearings are known as táravol. The earth, módjor, is broken up with an oar-like instrument, the digging stick golálivol (Figure 97 [VMM: see source]). The women plant the taro, but occasionally men do the job if they know how to go about it. Leaf fertilizer is called vāl.

4: Krämer--230 (1909) 1937 Woleaians
116, 252 Woleai

Food Dishes

djél, crushed taro or breadfruit dough mixed with gadji or expressed milk. Born: djarong, coconut with bulak pieces.

limelim: taro stems are skinned and cooked with expressed milk or gadji; the same may be done with mar.

4: Krämer--230 (1909) 1937 Woleaians
116, 302 Woleai

Painting with turmeric powder, reng. (Kotzebue: rahn).

4: Krämer--231 (1909) 1937 Woleaians
116, 252, 462 Woleai

Cooking is the job of the women, who also weave in the cooking house (Lütke). A type of cooking school exists.

Kitchen utensils

Coconut shell (as drinking bowl), tagag e lúul; water bottle, baradjal.

Spoon, itit (Figure 98) [VMM: see source]. We also found tortoise shell spoons from Palau, and Hellwig found drinking tubes.

Eating spatula, Hellwig: gátik (fishtail: perál), atek from turtle bone, Figure 99 [VMM: see source]. Krämer shows one 29 centimeters long. It is used for cracking a coconut, scraping it, and eating it.

4: Krämer--231-232 (1909) 1937 Woleaians
116, 412 Woleai

Mortar, fal, Figure 100 [VMM: see source]. Pounder for taro, breadfruit, etc., height approximately 18 centimeters. It may be made of "stone," faisüss Hellwig. Pounding board, al lif. To pound, sugu (Kotzebue: lovis)

Coconut grater, wĕgin Figure 101 [VMM: see source], from Máriam; wood, éelé; shell, pelig. [232]

Bamboo knife, gig (Yap) used for sawing tortoise shell (Kotzebue: cut, kutovi)

Taro scraper, large Becherkoralle.

Taro scraper of pearlshell, Hellwig: sár.

Coconut husking stick, Hellwig: gútubirra is made from knotty root wood; Hellwig shows a foot strap used for climbing, and made of fibers is called laviteg. Hellwig shows a seating board, valevaib, a device carried by climbers of palmtrees (Figure 96) [VMM: see source]; it comes in handy at the time of cleaning, of picking nuts and of draining palm sap. Pick made of turtle bone with a wide blade and a handle (Nil?, Stil?) similar to those found on Palau.

Turdus columbinus is taboo for the men because they would fall off the coconut palm trees.

4: Krämer--232 (1909) 1937 Woleaians
116, 372 Woleai

Fire, eáf, fire plane, moelít; in recent times steel and stones have been carried in small bags, Hellwig: kaigérs, or sigerára; fire-wood, gabát.

4: Krämer--232 (1909) 1937 Woleaians
116, 225 Woleai

Cantova, page 316, tells us about whale (dolphin?) fishing according to the information of a native of Oleai: when a whale enters the lagoon, some canoes immediately paddle to the entrance and attempt to drive the frightened animal into shallow water. The crew jumps out of the boat into the water and spears the fish, and some throw lines around him which are fastened on land. In this manner it is possible to haul the animal ashore. A big banquet is held to celebrate such a catch.

4: Krämer--232 (1909) 1937 Woleaians
116, 262 Woleai

Animal food. Mainly fish, ig (Born: ik).

4: Krämer--232-233 (1909) 1937 Woleaians
116, 251 Woleai

Lütke, page 176, describes what might be called a method of fish conservation: A fire is made in an earth pit and coral stones are placed in the hole. When they are glowing hot [233] they are covered with leaves, the fish are placed on them and, in turn, are covered up by another layer of leaves; hot stones are laid on top. Finally the hole is closed with sand. It is said that fish prepared in this manner remains fresh for a week.

4: Krämer--233 (1909) 1937 Woleaians
116, 252 Woleai

Green scarus is eaten raw in combination with breadfruit dough, mar. According to Lütke, octopus is eaten after it has been cooked for 48 hours.

4: Krämer--233-237 (1909) 1937 Woleaians-1 -6
116, 226 Woleai

Fishing

a. General Information

The fishing line, djal, is made of the fibers of árome̅; the epiderm of the bark is removed, the fibers are scraped with shell pieces and dried in the sun.

Born: fishing, seloch; with the spear, koboi; fishing rod, bau; fish hook, cho; basket, boiau; net, jedeng; fishbank, kassutsch; catching of flying fish, tǖlimingar (see above dulima...).

The following hooks, ba were collected: (angling stick Hellwig: tigo, wai, hook, wau lü vül) (Kotzebue: gau) (for ceremonial hook see above Figure 89 [VMM: see source]. Hellwig shows an open hook from Falalis).

Krämer enumerates the following hooks: bā lietam;

bā ligátaf, of black mother-of-pearl; djar used for fishing djep;

bā ligataf faibar of red spondylus used for fishing gali; [234]

ba levil for Bonito fishing, karangap

Hellwig enumerated the following hooks:

pā faipar from Votagai (Figure 102a) [VMM: see source] used for catching kalli, mol and dettivars;

4: Krămer--233-237 (1909) 1937 Woleaians-2
116, 226 Woleai

pā fai, (Figure 102b)[VMM: see source] from Mariam, with barbs on the outer side;
pā ssăr (Figure 102c, d) [VMM: see source] (Hellwig: ba garangap e ssĕr, of pearl shell) used for catching large ĕtam;
fai wai; lures of black pearl shell, waŭ, used to attract matak'tra, moil, ĕtam, and gali.

Krămer shows test hooks, gŏ, used to catch all types of fish (Lamotrek: gobodj);
matalipa hooks for balug fishing which is done from the canoe and known as baligat'taf (from gat'taf to move up and down); done on the inner reef, ĕllang.
The containers for hooks is described in the section on vessels and containers.

Hellwig has a çoconut box with fish hooks, wai teri pér.

According to Lütke, three types of fish hooks are used on the island: small and bow-shaped, made of wood, length of a thumb, shells, coffer-fish part, lure Gerres (Tinga). 2. Hook made of mother-of-pearl and used for moonlight fishing of Serranus, Bodianus, Labrus, Balistes, etc. 3. Larger hooks for Bonito fishing, taken in tow by the canoe, with coconut pinnae.

Hellwig: fishing kite made of a breadfruit tree leaf, srou e gataug (Lamotrek: gedjeg). It is shown in Figure 103 [VMM: see source] with a lure of shark skin, gĕli boggo or koilŭl li boggo. Length 70 centimeters, width 35 centimeters.

For shark fishing, lomalibóggo, with the lure, tag.
Eel loops are non-existent.

b. Fish Spears

Hellwig: tau of coconut wood; Lütke: hattan a pointed stick.
Hellwig: góbai of areca wood from Yap.
Hellwig: small to lik of song wood; prongs, rumúl; point, metál. dúlimat, to fish on the reef by torch light (dul, torch); dulemangar the same as applied to flying fish.

c. Fish Baskets and Nets (Lütke, page 237).

Driftwood fishing, gabeibei i rël. On November 6, 1909, it was announced that a large tree trunk had been sighted on the northern side of Wolea; we went out and saw it with Agupelior as our guide. The fishermen sailed over the surf at the reef and fastened the baskets to the flanks of the boats. [235] The natives of Mariong caught more than 100 small gray Brassen.

The opening is roofed, and the basket itself has a cupola-like form; this type is known as ulebam. Hellwig: ulepam; roof, rug; 2 chambers next to the opening, peg. Horizontal hoop at the opening, pögepög; bottom on the outside, bássebass; vault, ung; back wall, kab; frame forks in the interior, ula roi; inner side framework, sure; rings, talling lü u le pam.
ulebiou looks like an elongated box.

4: Krämer--233-237 (1909) 1937 Woleaians-4
116, 226 Woleai

ulemoroval (. . .morouel) is club-shaped and thickened on one side.
Hellwig: ü le garer turning basket. It is placed in the water with the open side down. When fish swim into it, the basket is quickly turned up. The strong longitudinal poles, olol, are made of root wood, wogaralle giriau, and the thin ones are of wogarolle lü. Transverse plaiting, gobor; handle and frame, ü.
Hellwig shows another the same but with a hand-maneuvered stick; basket, tangag; wood of the plaited part, jaro.
util is longish and cylindrical, and is held between two canoes.
util is also the term for a net with a frame (Kotzebue: ueh) which was brought back as a model (see photo 19a) [VMM: see source].
Krämer shows a gajap, filet needle; uapes, swimmer; faorem, sinker, Handnet for flying fish, sou, Hellwig: srou; frame [ER: the original text reads Namen, misspelling for Rahmen?] aturtrou; handle, fouwo.
ëteng, net for fishing on the high seas.

According to Lütke, boschebok is the task of the women. They stand in the inland water forming a semi-circle in the direction of the beach, and they lay out the nets close to one another. The men stand on the beach with spears, and drive the fish into the baskets.

Born says that swimming boys arrange the nets in a semicircle. The ends are pulled ashore and boats cruise around; there is much noise, but it is rare that much is caught. At one time, 1000 salmon-like skibijak were caught in one haul on Paliau.

Upon the arrival of a fishing canoe, all the people run from the beach into the bush and the fish are taken into the house. A fire is lit, the index finger is held over it and then the tongue is touched with it. Finally the distribution of fish takes place.

The fishermen, fita, tŏfita, tŏse:log, liap, after their return from fishing trips, must stay in the fallap for five months. If they were to act counter to this regulation, they would be eaten by sharks, or the sharks would devour their fish, and their wives would be stolen.

[ER: Some boat songs follow in the original text but are omitted here.][236] In Kotzebue Entdeckungsreise...page 125, the following is said about dolphin catching: "In these waters three types of dolphins occur, those with white, red, and black bellies. When the natives of Ulea notice the animals near their shores, about 80 small canoes set out and surround the group and drive it in the direction of the shore. When they are fairly close to the beach, the men annoy the animals by throwing stones at them until they swim ashore. In this manner large numbers of them are caught. Their meat is very popular. When the bodies are cut up, special techniques must be observed, because the superstition prevails that a wrong cut keeps the animals from the island for a certain period of time. At Svilick (where?) there is only a narrow entrance in the reef; [237] through it the animals are driven into the lagoon but none of them are killed until their number is fairly large (about 50). On the islands of Ulea, this type of fishing is practiced with especial success. On the other islands, achievements in this art are not quite so great.

Kotzebue Entdeckungsreise...page 132, that children are taught when a frequently caught little fish (probably the sardine sennif of Truk) is on hand: "If it should happen that someone were to get hold of one of this type of fish by the tail and were to lift him in this position with the head hanging down, when the time for the next fishing expedition came, all the fish would seek the bottom of the sea in the same manner, with heads down and none of them could be caught."

Lütke, page 166, says that in October and November there is a shortage of fish and fruit. As a substitute, sea birds are eaten. Fishing is done from 2-4 in the morning and from 8-9. Preceding the fishing trips, sexual intercourse is taboo. Fish-baskets (of volcameria branches) are set out in such a manner that the opening faces the current of the tides; it is necessary to check every other day and for that reason the natives own two baskets at least. The women have small baskets, unababa, with crayfish lures, and without them, in the case of large ouh used in shallow waters and great depths; these are raised by means of weighted hook-sinkers. Oil (chewed from a kernel) is poured out on the water so as to see better. Fishing with a handnet is done by the light of the sun, or at night, when the fishermen hold three coconut fronds as torches in their left hand. Night fishing is known as eddoll.

4: Krämer--237 (1909) 1937 Woleaians-1-2
116, 412 Woleai

Tools

(Kotzebue: iron, parang; chisel tété; axe, moil; knife, sar; whet stone, fasitte)....

Hellwig has a shell for grating tortoise shell, pelig, falá trig; ray skin may be used for this purpose.

Krämer collected tridacna blades (axes, atílagi; Figure 29 [VMM: see source] shows one with a length of 29 centimeters, and Figure 105 a length of 13. 3 centimeters). Adze, gasuéla.

Krämer collected axes with blades.

Krämer collected a hollow-ground blade made of the shell of a mitra snail; Hellwig had one made from a piece of Cassis snail.

Hellwig: ax blade, dallë barai; made of tridacna, sum.

Hellwig: ax blades, dallë from the large tridacna species known as gi.

Hellwig: hollow-ground ax blade, dallë korpilimang; made from the shell, maidjal (maial).

Hellwig shows one made of conus, kórror; now it is used as a grater, but formerly it served as a hollow-ground ax.

Hellwig: shell ax with hollow-ground blade, dallë; it has the form of the Sëtowal graters.

Whetstones used to be brought from Yap; Hellwig shows one that is a light piece of lava.

4: Krämer--237 (1909) 1937 Woleaians-2
116, 412 Woleai

Pump drill, wúruwur manupok; iron, parang*; iron ax, bosugul; hand drill, vuruvur is made wither with shark's teeth or the bones of frigate birds.

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*Hellwig shows a combination drill, ni li baggo ma parang, made from shark's teeth and iron and also serving both as knife and saw. Iron has been available only for about 100 years and was drifted ashore; see also Kotzebue Entdeckungsreise. . . page 124.

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116, 322　　　　　　　　　　　　　　Woleai

Woodwork.

Products: wooden bowls
　　head rests (classified as furniture)
　　houses and canoes
(Kotzebue: to rough-hew, falla).

4: Krämer--238
116, 388

(1909) 1937

Woleaians
Woleai

The sap of the breadfruit tree is known as bilis (Krämer: smelled very badly in 1933); a sap that was called rumáio drifted ashore and the same was true of pieces of paraffin.

Vessels

The wooden bowls, *tabbi* (Kotzebue: *tapi*) in their form are very similar to those of the eastern islands.* The inside floor is usually truly indented and does not gradually pass over into the side wall. The lugs are often very long and are perforated so that cords can be put through them.

The following types are distinguished:

Wooden bowls [VMM: see source, Figures 106 a-r.]

Bowls without legs.

a. Krämer: (a) longish with the ends rounded off; length 22 centimeters, width 9.2 centimeters, height 6 centimeters. See cross section.

b. Hellwig: (b) from Votagai. In the shape of a canoe; length 31.5 centimeters, width 12.2 centimeters, height 6.8 centimeters; it had a flat bottom and is used as a container for the Yap color substance, *ĕ ngap*. Cf. the bird form in figure cross section b'.

c. Figure c, red paint bowl in the form of a frigate bird. Length 35 centimeters, width 11.5 centimeters; cf. Lamotrek. The tail of the bird is bound off. [240]

d. Krämer: *eadjal*, ladle-bowl with a handle *ejal*; Figure d, round. Diameter

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*Hellwig: *parai*; handle, *erat*, elbow, (neck) *gepul*; blade juncture, *kor u lal*; lashing, *vŏval*.

23 centimeters, height 7 centimeters.

Bowls with Vertical Legs

(Two lengthwise moldings at the bottom)

(Hellwig: perrĕt tepi, small bowl with two feet.)

e. Figure e, handle slab (Griffplatte?) on top; length 44 centimeters, width 26 centimeters, height 16 centimeters, with a foot of half that weight. The bottom is flat. The material used is breadfruit wood; the same type of bowl is shown in Krämer where it is made of calophyllum wood. Cross section e'.

f. Figure f: the brim of the bowl is slightly curved. Length 31 centimeters, width 23.5 centimeters, height 10 centimeters. The lugs are long and the handle bar is curved. Two low feet are arranged lengthwise. [241]

g. Figure g: the edge is strongly curved. Length 14 centimeters, width 15 centimeters, height 6 centimeters. Cross section g' shows the fundamental bowl shape the feet are short.

h. Figure h: this vessel is wider than it is long, and the plan is eliptical. Length 30.5 centimeters, width 37 centimeters, height 9.5 centimeters. The feet are very low and are attached to the flat bottom. The material is breadfruit wood. Cross section h'.

4: Krämer--238-243 (1909) 1937 Woleaians-3
116, 415 Woleai

Bowls with Feet Arranged Sidewise.

i. Figure i: longish bowl with perforated high lugs and handle. Length 23.5 centimeters, width 19.5 centimeters, height 9.3 centimeters with feet 2-3 centimeters high. Cross section i'.

k. Figure k: the form is similar to that of the last bowl mentioned, but the edge is more curved. Length 40 centimeters, width 24 centimeters, height 19.5 centimeters. Material: calophyllum wood.

Bowls with Four Feet.

l. Figure l with a saddle lifted above the lug. Length 38 centimeters, width 27 centimeters, height 13-15 centimeters. Cylindrical feet about 7 centimeters in height.

m. Krämer: tabbi en'nap used for paint (Hellwig: red Yap color substance, e ngap), Figure m. Trough-like in shape. Length 32 centimeters, width 10.5 centimeters, height 7.5 centimeters. The walls have four square indentions each. The feet are stump-like. Cross section m'; lug pictured in m'.

Boxes with Lids, sap.

n. Krämer shows a container for fish hooks in two parts, Figure n. Length 16 centimeters, width 8.5 centimeters, height 6.4 centimeters; it has grooves and is square.

o. Figure o, a container for ba levil. Length 26 centimeters, width 9 centimeters, height 8 centimeters. Square in shape. The lid has a grip on top and there are no lugs at the ends. Cross section o' and o".

p. Hellwig: sap, Figure p; lengthwise oval in shape with knobs. Length 32 centimeters, width 7.6 centimeters, height 8 centimeters. Wood gálliu (kalu).

q. Figure q, square in shape. Length 26.8 centimeters, width 10 centimeters, height 8.8 centimeters.

Hellwig, 1907, shows the ends to be more oblique, and in Hellwig, 1877, the ends are very sloping and with knobs but there is no grip on top. Hellwig observes one from (Falalap) Voléa; grip-bar like on the lios en mingau. [242]

Bamboo Boxes*

Hellwig: gulugul; lid, sése; fluting, autél; ornamentation in Indonesian fashion. [243]

s. Figure 107a, with the impression b. Length 32 centimeters.
t. Figure 108. Length 35 centimeters.
u. Figure 109a with the impression b. Length 21 centimeters.
v. Figure 110. Length 50 centimeters, diameter 4.2 centimeters.

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*Hellwig: Coconut box, ware, for tobacco; lid, pálepal (pilipilál) made of breadfruit wood.

4: Krämer--238-243 (1909) 1937 Woleaians-5
116, 415 Woleai

In addition the following were collected:

A fish eating board, rólig.

A bowl with two frigate bird heads.

Bowl in the form of a sitting frigate bird.

ságeag, a Seepocke (?) as paint container; Figure 111.

The types of wood used are coconut, and breadfruit wood, mai and nga. ut (Hellwig: bowl); ira; gálliu, kalu (Cordia subcordata); for bowls also calophylla, ragits, are used; Eugenia; kadrio were no longer found after the typhoon.

mareväl, hibiscus (guliva).

4: Krämer--243 (1909) 1937 Woleaians
116, 531 Woleai

A large number of patterns occur on the bamboo vessels and containers that have just been described. Among them are the ray tattoo designs which in large numbers are shown in Figure 79 of Lamotrek [VMM: see source]; but the ornaments pictured in 107b-109b [VMM: see source] are not very different. As on Lamotrek the houses on Oleai have decorated gables.

4: Krämer--244 (1909) 1937 Woleaians
116, 411 Woleai

There are few weapons on Lámotrek. I only discovered a single club which must have come from Truk. It was found on Vótagai where is was used as the handle for a mosquito net.

Weapons for offensive fighting are limited to knuckle-dusters with shark's teeth or fish spines.

Figure 112, *rajerás* with shark teeth (a); with two naseus stings, *barāli ge váleval* (b); with shark teeth, *ni li bago*.

Kotzebue *Entdeckungsreise*..., page 61 mentions spears, and slings.

4: Krämer--244-246
116, 285

(1909) 1937

Woleaians-1-4
Woleai

Plaiting.

(cf. photo 19) [VMM: see source]

Kotzebue: to sew, thigi.

As is the case elsewhere, coconut fronds and pandanus leaves are used for plaiting. The latter become withered, mang, over the fire instead of being dried in the sun and wrapt into a roll. This roll, sabil lü mang, is preserved until it is needed.

For scraping the leaves or the stripes, mother-of-pearl shells are used. For plaiting, the wooden piece (wa sigerara) is used.

Mats.

Kotzebue Entdeckungsreise...III, page 62: mat of pandanus leaves, mang; sleeping mat, sagi; the raw materials are banana fibers, kou.

Hellwig shows a small pandanus mat, geagi, which lay in a child's cradle.

Hellwig shows a design of mat 113a [VMM: see source] and the plaiting style b from the Hamburger Museum. Plaiting, faije pe; beginning of the plait in the middle, fŏlu; the work is done without a plaiting needle.

Hellwig: vaijepek (cf. above faijepe); stripes, geagi. [245]

Hellwig shows a square little bag, sigerara, of pandanus leaves with a lid, pilipilal; it is shown on photo 5m [VMM: see source]. It is made with the plaiting stick waisigerara (see above).

On oleai too the gaigers bags occur; they are frequently used for steels for striking

4: Krämer--244-246 (1909) 1937 Woleaians-2
116, 285 Woleai

fire, and are plaited from pandanus leaves.

Hellwig shows a little bag of coconut pinnae, deibe.

Baskets Without Handles

Krämer: tjuk i le monga, "food basket" for fresh fruits of the fields; shown in Figure 19g [VMM: see source]. It is quickly made from two half fronds and has a braid on the bottom inside.

Otherwise these baskets are known as tug watau or more simply as watau. The long sides are called golongal watau, the upper edge jawale, the outer floor verëlle, the inner bottom lanne, the end sides tawole, the knots vugevug, the green coconut leaves balnu, and the dry leaves epal. A small basket carried by women is called woatau, and a basket for men, ware wotau.

Hellwig shows a watau with a loop at each of the corners, tied with a cord of human hair, tim, and decorated with a shell, tigere. (see photo 5h) [VMM: see source].

Roundweaving baskets occur here:

Hellwig: gabëes; Hellwig: gabedj; the bottom is square. Hellwig; ka'caul is a round high basket with a square bottom.

Baskets With Handles.

Krämer shows a basket known as gat and used for the preservation of food stuffs. Photo 19b [VMM: see source].

4: Krämer--244-246 (1909) 1937 Woleaians-3
116, 285 Woleai

Krämer: gappare; the handle inside is of coconut fiber and is called gappari; illustration photo 19c [VMM: see source], Hellwig: kapolo, kato; [246] kaporo. Hellwig: kaporo, kad; the type is shown on photo 19c [VMM: see source] and has a long handle in the middle.

Hellwig: tug e sari, a cradle; photo 19h [VMM: see source].

Hellwig: tuk ē̈ sari, a basket for a newborn baby, photo 19f [VMM: see source].

The type of plaiting is known as faoagell. The basket has two handles one on each side; in the case of h it is plaited and on f it is twisted from cord (Mariam). Compare the cradles of Lamotrek.

Fans for Fire, Wind, and Mosquitoes.

Krämer shows a firefan, galipo; the plaiting type is known as taraual and is done one up one down. Photo 19i [VMM: see source].

Krämer shows a firefan, galipo; the plaiting type taraual, 1 and 2. Photo 19k [VMM: see source].

Hellwig: a fan, saipe.

Plaiting patterns.

The pin-wheel, known from Truk, occurs.

Rope Baskets

Krämer: a rope basket, uotaudjo.

4: Krämer--244-246 (1909) 1937 Woleaians-4
116, 285 Woleai

Hellwig: watau sou; this type of basket is no longer made although formerly it was very widespread.

Hellwig: triangular srotur bag of rope with rings, talling.

Hellwig: a small triangular weaving bag for women.

Hellwig: koman or komadle, coconut fiber beetle.

4: Krämer--246 (1909) 1937 Woleaians
116, 283 Woleai

Rope making is known, The strand is known as _gologól_ and the ball as _gassegül lü gologôl_. Fráme, _méil_, as on Lamotrek Figure 44, [VMM: see sourse].

Kotzebue _Entdeckungsreise._..III, page 62: rope, _tal_; thread, _kologol._

4: Krămer--246-247 (1909) 1937 Woleaians-1-2
116, 286 Woleai

Hellwig shows a forked netting frame, kasăb; gajab; open ends ĕwáli.
Hellwig: netting pin, jăf.

knots, búgăbug; meshes, mĕ́tal; completed seine, ading; to place in the water by fathoms, kalligilŏgi; the upper line of the float is called tanuabess; the float; úabess is made of actocarpus wood and has a sinker of coral stone which is called vâurem. [247]

h. Weaving.

(Cf. photos 17 and 20) [VMM: see source].

Figure 114 is the drawing of a woman weaving, made from a photo [VMM: see source].
Photo 20 [VMM: see source]shows the identity of the mat with that of Lamotrek. This means that on Oleai, too, there exist three-striped mats with bands across and four-striped mats. The ornaments naturally vary locally. The designs are put in in the course of the weaving and with the weaving needles, dji dab, made from bone, dji, of the turtle or other fish. Figure 115a-c a. Hellwig: cil i daob "bone pattern"; fish bones, daoo rare. Length 17 centimeters.
b. Hellwig: druiitob; head, semel; point, tawol; wood, kaini. Length 27 centimeters.
Hellwig: cil dăb, test bone cil le wong.
Krămer shows a weaving needle of wood that drifted ashore.
Born: weaving frame, pap; belting, talletoi; sword, gopop of jengi wood.
Krămer: mür, black pumice stone for dying yarn.

4: Krämer--246-247 (1909) 1937 Woleaians-2
116, 286 Woleai

Hellwig: pumice stone with which old iron parts are scraped. The rust is put into salt water together with crushed kid leaves. In this liquid banana and hibiscus fibers are dyed black.

A bunch of hibiscus fibers, dallivörsik gulivä. Mosquito netting, márup.

4: Krämer--247-250 (1909) 1937 Woleaians-1 -4
116, 285 Woleai

Matting for G-strings, karir, genurs.

black stripes	ligoroe
light stripes	ligawassa
fringes	matë̆ rë̆lle

The types of mats are best illustrated by Elisabeth Krämer's catalogue remarks:

Krämer: kenuj, seven-striped mat of banana fibers, red and green (imported). Weave: ligos, plain weave.

Krämer: kenuj ligadja, the same with 7 red stripes; weave: ligos.

Hellwig: stripes with red borders.

Krämer: kenuj, the same, black and white; weave: gasuitip. Three shed formation.

Hellwig: the first to fourth stripes are green, the selvedge red.

Krämer kenuj, is done in the same manner but more delicately and is trimmed with fringes, sük; materel braids take the place of the loose threads. [249]

Krämer: giligoi, a seven striped hibiscus mat typical for women; weave: gasuitip: three-shed formation with decorative banana fibers. These mats are old and today they are hard to get.

Krämer shows one made in the same manner but in the goilipat weave; see photo 20 [VMM: see source]. Width 49 centimeters, length 197 centimeters.

Hellwig: karir, genus; this mat is beautiful, seven-striped, and black and white in color.

4: Krämer--247-250 (1909) 1937 Woleaians-2
116, 285 Woleai

Hellwig: seven-striped, brownish and sprinkled with 6-7 fine white stripes.

Three-Striped Mats.

Krämer: balüelüf; it is a three-striped banana fiber mat white and green in color (bugarau); the nigos weave is used (plain weave).

Krämer: balüelüf etap is the same with tap, interwining pattern; designs: ngisum tridacna tooth, pub, fish. nigos weave.

Krämer: peig, three-striped of banana fibers. Stripes of red are broken, interwining pattern, tap. Weave gasuitip; three-shed formation.

Krämer: peig, the same as the last but more finely woven. It has three designs: 1. bailimal, birdclaw, 2. ngisum, tridacna tooth, 3. failimat, eye lid.

Krämer: peig ugo tal, the same. It has the designs 1. ngisum 2. failimat 3. bailimal ; the middle stripe is dissolved into three. The weave: gasuiup; see photo 20k [VMM: see source]. Width 48 centimeters, length 203 centimeters.

Krämer: maletilil, ngarevutelil, is a three-striped mat of hibiscus with decorative banana fibers. Weave: goilipat done with a four-shed formation. This type of mat is hard to get nowadays. . . .

Krämer: photo 20h [VMM: see source], 197 centimeters long and 49 centimeters wide.

Krämer: peig, a finely woven mat for women. Weave: gasuitieb; three-shed formation. Pictured on photo 20i [VMM: see source]. Width 47 1/2 centimeters, length 207 centimeters.

4: Krämer--247-250 (1909) 1937 Woleaians-3
116, 285 Woleai

Krämer: Weave: galut. Four-shed formation see photo 20d [VMM: see source]. Length 193 centimeters, width 50 1/2 centimeters.

Krämer: gasuitieb weave, three-shed formation.

Krämer: is very finely woven in the manner of the Ifaluk mats. Length 210 centimeters, width 52 centimeters; photo 20e [VMM: see source].

On that page there are the following mats of Hellwig:

a. kab, gab. Width 61 centimeters, length 260 centimeters. Coarse weave. Photo 20a.
b. kab; banana fibers. Width 66 centimeters, length 252 centimeters. Wotagai, photo 20b.
c. kab. Width 56 1/2 centimeters, length 237 centimeters. Coarsely woven. Wotagai.
f. dorr, torr, pek. Width 45 1/2 centimeters, length 18. 7 centimeters, Mariam. Photo 20f. [250]
g. Width 47 1/2 centimeters, length 178 centimeters. Wolea. Photo 20 1.

Hellwig listed the following terms for a mat which was almost identical with f (see above):

wide black longitudinal stripes	nugurale
narrow longitudinal stripes (red)	nigotra
outer marginal stripe	naretol

4: Krämer--247-250 (1909) 1937 Woleaians-4
116, 285 Woleai

inner marginal stripe	neriwor
stripes across	dabobo (see above tap)

[ER: A chart of patterns follows in the text, but is omitted here.]

4: Krämer--250 (1909) 1937 Woleaians
116, 484, 502 Woleai

The boats of the Oleai islanders generally sailed only to Feis [VMM: for trading], but occasionally they went to Mokemok (Ululsi) and Yap. They remained on Feis for a month or two and finally sailed back when a good wind came up.

4: Krämer--250 (1909) 1937 Woleaians
116, 437 Woleai

...*reng*, which was brought from Truk, was looked upon as the money of Oleai.

4: Krämer--250 (1909) 1937 Woleaians
116, 439, 651 Woleai

No tribute was taken to Yap [VMM: by the people from Woleai]. The intermediaries can keep the goods for themselves and pay with their possessions. There is no compulsion. If Oleai sells land, it may give as much as it likes to Inefel. In the past it was said that Oleai belonged to him.

4: Krämer--250-251 (1909) 1937 Woleaians
116, 438 Woleai

Trade goods other than money were: mats, *dŏr* (tor) and sap, *bilis*. Furthermore iron and boats should be mentioned [251] for Oleai, whereas the various islands of the Oleai group had special markets. The natives of Raur sailed to Faterai (Ululsi) and those of Paliau, Lolepeleg and Vosavo on East Volea and the island of Mariong to Falalap (Ululsi). Tagaulap, Soluap and Iefang of West Volea took their goods to Maiangeang and Falalap (Ululsi). Falális and the village of Bígol on Votagai, finally, transported their trade goods to Tulei on Feis.

4: Krämer--251 (1909) 1937 Woleaians
116, 343 Woleai

Types of Houses

fal'lap (fan'nap)	bachelor's quarters
falčoă	canoe-house (Born: small canoe-shed, thapal)
fal eonnap	see Tagaulap
im	dwelling (imai, . . . om, . . . al, . . . adj,) (Born: im molut; house of wooden planks im pap)
malum	cooking house (Born: malam)
im alipel	birth hut (also called imateing)(Born: im mellipel)
im ali gogobong	ten-night house
im ali fám	birthhut named after fam, birth.
im melagobung	menstrual hut (Born)
imobō̆	sleeping hut on piles (Figure 116) [VMM: see source] named after the floor, bō̆
imepó, fannĕ	storage house(formerly there were many houses of this type, but now there are few)
im motscho	coconut storehouse (Born).

4: Krämer--252-254 (1909) 1937 Woleaians-1 -3
116, 341 Woleai

The dwellings in the Oleai district are almost all hexagonal just like those of Yap, except that they have no stone foundations; Christian proves the latter point on a chart. The basic architectural outlines here, as further eastward, are given by the frame building with wooden walls. That is to say, we are dealing with the rectangular cella to which triangular projections, porches, known as falfaleping, are attached on the side of the gables. For that reason, the roof point must project strongly and may be supported by a post up to 4 meters in height which is called súrung. (Figures 117 and 118 show it on a storehouse and it is also pictured on photo 17b but it is not straight. . . [VMM: see source for photos). But before we discuss this feature in detail we should add that this post is generally lacking. In that instance the hipped roof of the gable side rests on the triangular projection, if the cella is open to the side of the gable and is directly connected with the space of the building projection as is the case on figure 119 of house 1, Sap[illegible], and house 3 (photo 15a). The interior of house 8, Falel, however, is rectangular similar to the representation of Figure 117. Here the porch constitutes a special room both in front and rear. (Born: im mal paloi).

If the triangular building projection of planks is lacking, a triangular roof frame is erected and supported by the roof top post which is called súrung (shown in plate 17b) or the latter may be omitted and only 1-2 supporting posts be used for the eaves (Figure 120). Under such circumstances the triangle becomes more rounded in shape and as in the case of the [254] last mentioned house brim-like eaves are formed out of three or

4: Krämer--252-254 (1909) 1937 Woleaians-2
116, 341 Woleai

four poles. In figure 120 these purlins are made of one piece and are bent around the outside and short rafter-like poles rest on them in both instances.

Thus house 8, Fálel, has a closed square cella and a roundish porch roof both in front and in the rear of the house. It is not only the post, but the various separate supports which may be lacking. Then the overhanging roof is supported by horizontal poles which jut out from the long side of the house and rest on the upper frame of the gable side. At the most support is offered by a yoke, from the overhanging roof of the canoe-house. I saw a house with bent purlins in front of the poles on Votagai. Here, as on Tagaulap, many of the old beautiful houses were left standing, since the islands were spared destruction from the typhoon of 1907.

It has been mentioned that houses without the triangular gable projections are frequent. They are rectangular, made of timber; in short they are simple frame houses.

In one case, that of house 1, Gabengatil of Tagaulap the gable-wall of the cella with its wall fillings and the door in the middle was not as high as the upper frame beam so that there was another one underneath, as is the case with the *bai* on Palau; that meant that a window existed, but only on the gable-sides. Projecting buildings were lacking.

The house with the roof point post, surung, on Votagai had planks at the edge of the roof on the sides of the gables in the manner of the outer gable frames of the Palau bai which was pierced by the ends of the purlins. They are called *eaolim* and they rest on

4: Krämer--252-254 (1909) 1937 Woleaians-3
116, 341 Woleai

the projecting upper longitudinal frame beams which are called gapilivei and which are approximately 1 meter in length. They, in turn, are supported by a post, sur tavol gapilivei, which rests on the projecting lower longitudinal frame beam, the gogodj levilipeg, or rather on its end which is known as the tavol. The lower transverse beam of the framework of the cella is called gogodj votap and the cooresponding upper beam is the gabilibing. Figure 118.

4: Krämer--254 (1909) 1937 Woleaians
116, 177, 342 Woleai

In our day the houses on Oleai did not have any stone foundations and the same was true of the buildings on Lámotrek.

4: Krämer--254-256 (1909) 1937 Woleaians
116, 342 Aurupik

On Aurepik we found some stone house foundations of two meters in height and it is therefore quite possible that they formerly existed on other islands. One report reads: Gamelei, the father of Metag in Aurepik (here Eaurupeg) with his son Feker built the large foundations under the houses of Aurepik. This was done after a typhoon in which the entire population with the exception of four individuals lost their lives. When the Yap islander Goru came to Aurepik in 1905, together with the district official, [256] Gamalai was still alive but was very old (probably 90 years). He had completely forgotten the Yap language which he had known earlier in his life. Thus the stone foundations of the houses of Aurepik was due to local ideas which naturally may come up anywhere. But they have not been able to assert themselves.

4: Krämer--256
116, 132

(1909) 1937

Woleaians
Woleai

The typhoon of Aurepik seems to have hit Oleai, too, in 1830.

4: Krämer--256 (1909) 1937 Woleaians
116, 353 Woleai

Hellwig shows a hook, tauung, for suspension of food baskets; according to Born it is sometimes made of the vertebrae of sharks.

4: Krämer--256 (1909) 1937 Woleaians
116, 342, 192 Woleai

roof	fatafat
wooden door	gátam (of rijeng wood)
stairs	eál
wall	tipap
hearth	fálang
fence	óror, bëi around a grave (imitation in the house)
sleeping place	lélliei, masúr
headbench, head rest	eélungei, ulul
sleeping mat	giégi (possessive giei)
rubbish heap	úalú beibei
to weed	uīuī, fèngi
sweep	böbö
well	djalūl
wash water	djalutütū
taulomónu	mosquito net of woven mats (Pollap).

4: Krämer--256-259 (1909) 1937 Woleaians-15
116, 504 Woleai

Large community houses on Oleai were the canoe-houses, faleoā, photo 13 a, b, c, [VMM: see source], which occur throughout the entire island region, and which served the men during the day. These houses numbered three or four on every island and one on Tagaulap and Mariong. The eaves almost touch the ground; gable spaces are lacking.

In addition there existed bachelor's quarters, which for short were called fal'lap, "great house" or falepai, according to Born. I saw them as late as 1907 when I passed Oleai on the way to Truk. Four months later, upon my return to Palau, they had been destroyed by the typhoon and had not been rebuilt. If my wife had not happened to paint a small water color of the southern tip of Paliau and the northern tip of Raur (Figure 80) on the occasion of our first visit with a fal'lap showing in both instances, these testimonies of western society* would have disappeared unknown. [257] These houses stood projected on stone wharves (Born) at the open inner beach and that was why they could be so completely destroyed by the typhoon. The picture with the house of Paliau presents the walled enclosure and many doors, two in the front gable and three in the longitudinal wall. On the occasion of the expedition's visit in 1909 I had the chief Agupelior make me a model of such a fal'lap and the long side of the building is shown on Figure 124 [VMM: see source]. Born says that there was one falepoi on every island and two on Falalis.

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*I learned on Kapingamarangi that natives of Oleai who had drifted ashore had erected bachelors' quarters; but the building was no longer standing at the time of our visit. These islanders were also credited with the introduction of the breadfruit.

The first striking feature was that the framework of the house did not rest on wooden posts, sur, but that there existed no more than four stone pillars, sur, which supported the two longitudinal frame beams called tanelap--in the same manner as on Feis. On the longitudinal beams rest the transverse beams, the gŏusam, on which stand the king posts, bŏt. The two king posts carry the roof tree, ung, which determines the size of the inner gable house. Above it lies the second upper roof tree, the ungaseg or ungnaseg, with the size of the roof itself. Finally, above it, there is a third long roof pole, sogoram (sogoramar), the roof tip of the projecting gable roof. On Figure 125, the three roof beams are shown in front view:

the first, ung, rests on the king posts or the ornamented middle rafter of the gable,
the second, ung ngaseg, is supported by the strong rafters, the vŏi.
and the third, the sogoram, is supported by the thinner outer rafters known as gat. [258]

On the vŏi rafters rest the heavy purlins which are called gapangag and the lowest marginal purlin known as gapilivoi. The small round purlins are named i fag, and the small rafters and the long purlins of the roof eaves are the bailimelug; the long rafters and the small purlins of the gable are called langolimetalias (Figures 124 and 125).

Gable ornamentation: tē̆baų.

the two lateral frames, eao, show shark's teeth, ngi le boggo.

the lower transverse framework, gapileping, shows a triangle pattern ngi sum "tridacha teeth" which are very popular on Palau V, where they are known as klivuk; but the arrangement is different.

the middle plank has black triangles, basal e vulegalei (basal bedjel his foot or tail of the bulegalei, the acanthurus fish.)

the white lozenges with a dot in the middle are called pup and thus are meant to represent the lozenge-like Baliste fish?

Thus the gable ornamentation has the fish as its leading motif.

The interior of the house, like the gable, is divided into two halves:

the half facing the water, jetab fal matalifal, is reserved for the chiefs, the tamol;

the half facing the land, the jetab fal apelifal, is used by the common people, the e aramat;

the interior is called nifal (nim)

the exterior is called lugilifal (lugilim)

Construction.

When a fal'lap is to be built, all the men bring coconut yarn from the various islands.

4: Krämer--256-259 (1909) 1937 Woleaians-4
116, 504 Woleai

They place their contributions on the beach and are paid for their work with coconuts.

The women, all dressed up, come to the assembly house carrying food and perform a dance, *ur*.

The women of the place where the building is to stand sit in the house and do not allow any strangers to enter although they make attempts to get in from all sides. Finally they sit down outside, with the head chief, while the local chief stays inside with the women, to whom he gives coconuts. [259]

When the construction is completed, a great coconut taboo, *ĕvaŭ*, is declared.

Huge quantities of coconuts are collected and piled up around the building. When the collection is over, the owner of the building invites everyone for a certain day when the house is to be dedicated.

On that day the guests come from everywhere. The women are all dressed in an elaborate fashion, with a great deal of ornamentation, and dance around the house. At the end of the festivity they give their necklaces, etc., to the departing men, after the latter have received their share of coconuts, They all sit on the ground, and the supervisor gives a speech in which he announces that payment is to be made in the form of coconuts. He adds that he hopes that no nasty talk will be heard about his men and that they will all remain in good health. When the ceremony is held on Volea, Falalis is assigned 1000 nuts. Votagai 3000, Tagaulap 1000, Mariong 500, Paliau 500, and Raur 500, After that the group breaks up.

4: Krämer--256-259 (1909) 1937 Woleaians-5
116, 504 Woleai

Stone posts: It is noteworthy that the house of the spirits on Tagaulap has stone posts like the dwellings on Feis (Figure 126) [VMM: see source]. It has been said in the discussion of the religion of the islanders that foreign influence has come in the past and undoubtedly it must be held responsible for these facts. The stone slabs used as house posts are a true characteristic of Feis.

4: Krämer--259 (1909) 1937 Woleaians
116, 352 Woleai

House furnishings are very scant. Wooden hooks for hanging up baskets have been observed. For the head bench, ülül (from Falális) see figure 123 [VMM: see source].

The Canoe, oā

(cf. photos 15 and 17) [VMM: see source]

Native terms of Kotzebue see his Entdeckungsreise... Vol. III, page 62.

canoe	oa
mast	gkeus
sail	ui
float	tham
stern part of canoe	muril, mol
steer	ekailioth
row	fathel
drift	sasol
turn	thou
tack	tattagul
run aground	eckail [260]

The canoes of Oleai were considered very good.

Besides the large sailing canoe there exists a smaller type (Born: wa mar), and lagoon boats with the same forked tail figure-heads (Born: rassim); only the outrigger and the lee platform are much simpler. On the weatherside, on the baraf plank, where the outrigger begins, there is an enclosure for receiving goods and provisions (Figure 27)

4: Krämer--259-260 (1909) 1937 Woleaians-2
116, 501 Woleai

[VMM: see source]. A fishing canoe is called máluvil (Born: small rowing canoe, tschosmal; the larger type which holds 10-20 men is called wa fetal). Women are good oarsmen.

Krämer mentions bilis, breadfruit sap used for caulking. After 25 years it had a hellish smell. According to Born, cement is made of breadfruit milk, lime, ashes of coconut shell and the juice of pandanus roots.

4: Krämer--260-262 (1909) 1937 Woleaians-1-5
116, 396 Woleai

Canoe Construction

by the *sel'lap* Robgail

When someone wants a new boat, he discusses the matter with the boat builder, the *sel'lap*. He picks out a breadfruit tree and it is felled. The tree has or receives a name which later is passed on to the canoe. The *sel'lap* asks: "How long is the boat to be?" The owner of the canoe-to-be: "Five fathoms." The *sel'lap*: "All right, let us cut four fathoms." Then the tree trunk, *bul*, is dragged into the canoe-house on the beach where the boat is to be built. All the men help with the transportation and they are given food for it, fish, taro, coconuts, etc., known as the *bai lŭrúr oā*. Later while the work is under way, the *sel'lap* receives three bowls of food daily and on every tenth day fifty bowls for his assistants and his family; this ration is known as the *bai le fálĕfal* or the *bai le oā*.

With the broad ax, the adze, gasuéla, the trunk (*bul ĕli oā*) is given the desired shape; then the stem, the *măt* or *badj*, the *bab* planks, and the outrigger booms, *kio** are cut. When they are completed, the *sel'lap* receives small gifts [261] of mats and *faibar*, and

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*This, the weatherside, is called *palietam*; the outer side, *íketa*; *fale*, below and from it the space underneath with its three parts derives its name: 1. *fale báraf* (*báraf* see below, 2. *fale fang* (*fang*, grating) or *falesĕ* and 3. *o niáusap*.

this contribution is known as the gakŏul lé vá. Then follow the arched luff plank, the faramoi, the gunwales on the weatherside which are called galigasa and the gunwale mesap, which connects the faramoi and badj. Everything is fitted but it not fastened together and is taken apart again. At the time of final joining of the planks, breadfruit sap (bílis) is smeared on the gunwales, and coconut husk fibers are added. Before they are moved into place, the gunwales are held over a fire for a short time. The sap is prepared by collecting the milk which flows from the wounds of the trunk in coconut shells and boiling it on hot stones. The sap is taken out under water and filled into coconut sheaths in which it is kept. Caulking is done just before the canoe is launched.

Now is the time that the thwarts are made, the dó.

1. do le fatefat on the outside
2. mát ongor
3. tívĕtif
4. doïalü
5. sasakio

Next attention is given to the baraf plank, the luff platform (líbarap) (faraf) and the ülingal (head rest, ülül) ma lĕ masur "his head rest for sleeping."

The diagonal braces, matárafang gird the grating, fang. The grating on the outside, in the direction of the weatherside, is called djodjo liĕlau or lelial a luluei, "sleeping place of the god."

In order to fasten the fang to the kio (boom) two large bindings, eagatiu le baraf are used.

Now it is the turn of the interior of the canoe, the niva. The bulkheads gábung, are left standing and the hole, logolog, at the joints of the matárafang, between it and the ülingal.

Then follow the four eam stanchions (Figure 128) [VMM: see source] with their firm lashing, fofollam, and above it the transverse pole vasoso and the yoke, valeangelap, for the belaying of the luff stay, ë̆ angalap. Photos 15b and c [VMM: see source] [262].

Furthermore, four djë̆, crooked outrigger booms with three transverse poles, are added; the one on the outside is called gabidjë̆, the one on the inside (of the pegs) dariedjë̆ and the one on top at the kio is known as eŏpasa.

The lee platform, ë̆bep (Photos 15b and c) [VMM: see source] rests on two sua which are placed under the suilap and the kio. A transverse frame plank is known as volivalë̆bep and on it rest the two superstructure thwarts, the folag and the cross thwart, folagië̆s. Two frame poles extending alongside the sua are called pàliebep and one that runs across on the outside is called valië̆bep. The poles of the bottom of the platform are the taragalíebep, the outer grating is called fang ali ë̆bép, the hole in it vi eli ë̆bĕp.

Born lists the following:

large canoe	wa luwĕ

thwarts to lean against	falak
outrigger partitions	geimeru, serves as shelter against the wind

Rigging Rope, sos.

mast, gois; halyard for the sail, urur.
luff stay, eángalap; fore and aft stay, tálligas (tẽnegaj)
lee stay, dăùgeta (iketa, lee; itam, weatherside)
gãg to steer
bail, gamát
sail, li (eũ); yard, juju and its heel áviteg; boom, lim.
sheet, moẽl (block, gãrigerig)
binding of the sail, mobulíra; sections, tẽlab, seams across, tẽgaro.

Figure 129 [VMM: see source]: paddle, fádul with Singknopf?, róvuj eorior.

When the sel'lap has finished everything but the deck huts which he himself builds only for the great voyage, there follows the great payment, the góu sel'lap in the form of wooden bowls, faibar, mats, mosquito nets, knives, axes, etc., and anything wise that that may be available. In former times this payment might have taken the form of up to 100 wooden bowls but now the number is usually down to 30-50. Finally follow the banquet and prayers.

[ER: The words of some boat songs are given in the text, but they are omitted here.]

4: Krämer--260-262 (1909) 1937 Woleaians-5
116, 396 Woleai

The songs are:

1. Song before the voyage. With or without storm magic (goselefei).
2. Canoe construction.
3. Song after the completion of the canoe.
4. Prayer for the coming voyage offered in order to catch a large number of fish. Request for great heat, because it brings many fish.
5. Song used on the occasion of angle line fishing.]

4: Krämer--267 (1909) 1937 Woleaians
116, 562, 837 Woleai

Mertens says that the women had a lot of freedom and that, as on Feis, they came on board alone without paying much attention to the men. Occasionally they pulled up alongside of the ship in their canoes and called the names of their friends. Everything needs their consent. On the other hand, men have been known to offer their wives to their overnight guests.

At meetings and on the occasion of visits of strangers, the women keep silent.

Lütke says that many terms are taboo (pennant) in the presence of women; in case of negligence, exile threatens the offender.

4: Krämer--267 (1909) 1937 Woleaians
116, 837, 784 Woleai

Kotzebue, Entdeckungsreise... Vol. III, page 135: "The men live with their wives when they are pregnant, but not when they are nursing the infant." "When a friend asks the hospitality of his friend, the latter offers him his wife for the time of his stay."

4: Krämer--267 (1909) 1937 Woleaians
116, 846 Woleai

For three months after her confinement, a woman must not have sexual intercourse; from that time on she is free to do as she pleases until she gives birth the next time.

4: Krämer--267 (1909) • 1937 Woleaians
116, 843 Woleai

A pregnant woman (ē̈siál, Kotzebue: sasiel) is subject to few taboos.

4: Krämer--267 (1909) 1937 Woleaians
116, 845 Woleai

Twins and more births at one time are rare.

4: Krämer--267 (1909) 1937 Woleaians
116, 576 Woleai

Kotzebue, Entdeckungsreise. . . Vol. III , page 59: nose greeting, feissong.

4: Krämer--268 (1909) 1937 Woleaians
116, 841 Woleai

It has been mentioned that the daurang [VMM: young girl] at the time of first menstruation stays in the imalipel for eight days. During this period of time, youths bring her young coconuts, but she may not have much to do with them.

After her return home, her parents and brothers and sisters ask her what young men have brought her coconuts and she names them all. An admonition follows: it is suggested that she choose one of them for a husband and not to bother with vague love affairs.

4: Krämer--268
116, 561

(1909) 1937

Woleaians
Woleai

Stages in the Life of a Woman

tarâivel	girls before menstruation
daurang	girl menstruates and wears the grasscloth which is called sivísif.
nikabal	single or married women who wear the mat gabálab̆al
malioüteg	married woman with mat. Other terms for a married woman are: ril, fitial, ĕsagal, djoelevúgetal, djoele, gáneal, ĕtial, djoele iti telivulemel djal.
nipes	spinsters or widows
esamesoutagel	"her husband dead," widows and widowers. The former is in mourning for a year and usually is a hetaera.

4: Krämer--267-268 (1909) 1937 Woleaians
116, 844 Woleai

For her confinement, the mother-to-be goes to the imalipel. The midwife, valimelau, squats between the legs of the woman in labor and receives the newborn baby. An assistant, surĕlifĕtĕl, sits behind the woman in labor and supports her. If the birth is a slow one, she calls tsong, tsong, press, press!

When the child has appeared, the midwife cuts the umbilical cord, the bus; this is usually done with a duck shell (Entenmuschel?), giligil, and without tying it off. If the afterbirth, bĕi, does not follow, nothing is done about it or at most, the abdomen is massaged very lightly, which is known as sŏgi.

Born: The birth is announced by a shout which serves as a signal. Position: kneeling with her hands on her thighs or half reclining in the lap of another woman. The umbilical cord is cut with a giligil shell without being tied off. Herbs are chewed and spit on the wound. The placenta, pei, is buried. . . .

If the woman in labor bleeds profusely, nat leaves are steamed over a fire and she sits in the vapor. When everything is over, the new mother goes to the beach and bathes [268] in salt water; other women go with her and massage her. The mother remains in the imalipel for at least four more days during the discharge of the lochia. After ten days she returns to her home. Usually her husband builds her a small imalipel in the dwelling and she stays there with the baby. The daughters of the family also stay in it for eight days when they menstruate for the first time. Soon after birth, the child, too is taken to the beach and bathed in salt water, and the afterbirth is buried. Cradle made of coconut frond plaiting. Photos 19f and h [VMM: see source].

4: Krämer--268 (1909) 1937 Woleaians
116, 846 Woleai

After having given birth, the mother remains in the imalípel for eight days to a month; the hut may be close to her home or at some distance from it. Then she spends ten days in the im ali gogobóng, "enough nights" (from sagon, enough), and five months in the im ali fam, which is probably to be translated as to "give board."

The parents or the closest relatives of the mother take good food to these houses in order that the newborn baby may grow to be healthy and strong. Good care is given to the child. Special cradles are available for them and square frames with cord netting which are covered with a pandanus mat, geagi. (Photo 7). [VMM: see source].

Hellwig: üloid, frame; wa lüloid, net; üloid, rings; taling.

4: Krämer--268 (1909) 1937 Woleaians
116, 584 Woleai

The suitor talks to the parents, and if the girl agrees, she follows him to his house. The husband presents the girl with mats, turmeric (rang), etc, and sometimes even with land; he may make these gifts to her or the family and of course the latter is most welcome.

4: Krämer--269 (1909) 1937 Woleaians
116, 304 Woleai

Circumcision, sopi, masopi takes place on Oleai and Feis when the boys are a year old. The prepuce is buried. Expressed juice of young coconuts is put on the walnut-sized wound. It takes four or five days to heal.

4: Krämer--269 (1909) 1937 Woleaians
116, 553 Woleai

Name giving: According to the information of the native, Kadu (see Kotzebue, *Entdeckungsreise*... Vol. III, page 134) "the chiefs give their first-born the name of their father, the second son the name of the father of their wife, the third again the name of their own father and so forth. The masses of people on the other hand, give their first-born the name of the father of their wife and the later children other names." That is to say that here we are dealing with a mixture of father and mother rights. And the first and the third sons would have the same name! According to the genealogical table of Agupelior this would not be true; or maybe it is no longer true?

Sick people often like to assume different names and this sort of thing is also frequent for lovers.

4: Krämer--269 (1909) 1937 Woleaians
116, 614 Woleai

Sibs, _geilang_.

1. _gailang_ _ali_ _Voléa_
2. Sauel
3. Gófalu
4. Mongaulifadj
5. Saufaládjik
6. Sor

Marriages between members of the same clan may take place as the table of house #6 proves. A marriage between relatives is also recorded for house #8.

For Námoluk Hambruch names Gatamak as 8. This clan Gadamak is said to have come from Uonë (=Oleai)

4: Krämer--269 (1909) 1937 Woleaians
116, 643 Woleai

Chief, tamol.

According to Kotzebue, Entdeckungsreise. . . Vol III, page 134, the brothers of the chief are first in the line of succession and after them follow the sons of the firstborn.

4: Krämer--269 (1909) 1937 Woleaians
116, 561 Woleai

Stages in the Life of a Man

boy	tharemal
youth	taremål
man	mal
old man	tógobei
very old man	målelap

4: Krämer--270 (1909) 1937 Woleaians
116, 411, 721 Woleai

(Kotzebue: maul; lance, tilleg; to throw, kattevi; to hit, jel; to miss, tarami; a sling, kaul). War was almost unknown, as were spears, clubs and slings. The native, Kadu, expressed his distaste for war (see Kotzebue, Entdeckungsreise. . . Vol. III, page 90, 134) which he had come to know among the Rataks; he had been wounded in some hostilities. "There one does not know anything about war and fighting; there one man does not kill another man, and anyone faced with warfare had his hair turn white."

4: Krämer--270 (1909) 1937 Woleaians
116, 766 Woleai

Upon the death of a chief, everything becomes taboo and only the foods most necessary for subsistence are excepted. The hair is cut short. Mourning is called ĕragagou. The dead are wrapt in mats (a stone is included with the body) and the bundle is tied firmly. It is taken out to the high seas and there is dropped overboard. If no rope is available, a grave, mas, is dug and after the burial, a mound marks it. Over the grave (pei), a burial hut (imalipei) is erected, and a fence is set up around it; coconuts are laid within the enclosure. Occasionally the coconuts are grated and the shavings are used for the hair; the preparation is called gavet. After a few months, large quantities of coconuts have been accumulated owing to the taboo (which may last up to ten months) and then the festival of the dead is held. It is a great banquet, gagieg, with dances, ur. The women bathe on this occasion, and put on many ornaments, whereas the men do not do anything of that kind. The food is distributed among the guests and the coconuts are divided up in a manner similar to that described in connection with the fal'lap ceremony. Taro, breadfruit, fish, etc, are distributed, but no pigs; the visitors take their share home with them.

4: Krämer--270 (1909) 1937 Woleaians
116, 535 Woleai

(Kotzebue: waruk; dance in a circle, walebong; others kapangach). There are dances in sitting positions for women and standing dances.

4: Krämer--270
116, 681

(1909) 1937

Woleaians
Woleai

The native, Kadu, tells us that criminals are not punished, but are sent into exile.

4: Krämer--270 (1909) 1937 Woleaians
116, 481 Woleai

Kotzebue: to go bathing and swimming, cvoloch; dive, esulong; rise to the surface after diving, suüach.

4: Krämer--270-271
116, 524

(1909) 1937

Woleaians
Woleai

Hellwig shows a paddle for children. Length, 90 centimeters. Figure 130 [VMM: see source]. [271]

Dolls are simply called lios (Truk: picture) and they do occur. The wooden figures (see Figure 131) [VMM: see source] bear a certain resemblance to the objects used for storm magic (Figure 132). [VMM: see source]

Hellwig shows a pin-wheel (gū), at the mouth of a wooden fish which is tied to a bamboo pole.

4: Krämer--271 (1909) 1937 Woleaians
116, 502, 643 Woleai

Navigation

When a chief wishes to go on a voyage, for instance to Feis, he tells his people to get a boat ready. He himself, before setting out on his voyage, uŏfałū̆, spends a month in the fal'lap, which women may not enter. Here he also spends five months upon his return from his first voyage, one month after his second voyage and half a month after the third; after the fourth this period of time has been cut down to five days. No seclusion is necessary after additional voyages. In outside places no taboos are observed. This rule does not apply to fishermen.

4: Krämer--271-272 (1909) 1937 Woleaians
116, 396 Woleai

Making the boat ready implies mainly caulking (bosēliva) in order that the canoe will not leak. It is done with uedj "cement" mixed in the following manner: coal of coconut husks is crushed with lime and the juice of expressed young husks is added, and the juice and powder mixed.

The lashings are checked. The deck huts, gaimoém, are made anew, and the ropes and the sail and, in short, the entire rigging. The hull of the canoe is painted over.

When everything has been completed, the canoe is set afloat, and as soon as a strong breeze arises, the "maiden voyage" takes place in the inland waters. If it is successful, the canoe is passed as ready for service. The captain hires four or five men as sailors, jõliva; one stipulation is that the crew must go willingly and that the men must not be forced to accept the jobs.

The women are told to prepare provisions for the pallü and the jõliva; breadfruit dough, mar, leads the list as the only preserved food. [272]

When there is a good breeze from the east (gótimei) everything is taken on board. Special care is taken that there may be sufficient supplies of young coconuts for drinking, and old ones for eating. Twenty to thirty coconut water bottles are included among the provisions; they are filled with fresh water. Finally the pallü comes with the storm magic. It is suspended from the deck hut, the space in which the pallü lives on the voyage.

4: Krämer--272 (1909) 1937 Woleaians
116, 502, 821 Woleai

Prerequisites for a Successful Voyage to Feis

favorable seas, djeger ali ēle métau
favorable winds, djeger ali gūi (gūi, month of August)

during the good season, muriliefang, which is the name for the monsoon period at the end of the gui month. At that time, the star māl (Sirius) is visible in the sky and in the north the ügelík is seen.

When e ā́limeto appears in the morning sky, the wind is favorable (on the return voyage it is the gāp, Spica and the eramoi=aremoi, Arcturus). Unless these stars are out, the sails are hauled in and the canoe is left to drift until the stars become visible once more.

The voyage is divided into stages, gátag; a certain number of them apply to one course. The first gátag, for instance, is determined by the period of time needed by the canoe to sail out of sight of the island; it is checked by a member of the crew who climbs the mast for a better lookout. The first course by the ügelik lasts until the fourth gátag (northwesterly direction); the second course is taken by the constellation magëreger, the Pleiades, and amounts to only one gátag (west); the final course is taken by the māl and it includes only two more gátag (northwesterly).

4: Krämer--272 (1909) 1937 Woleaians
116, 502 Auripik

The voyage from Woleai to Arurpeg (Aurepik) includes four *gátag* [VMM: see 4: Krämer 272] of a course taken by the *tubutumur*, the setting Antares.

The voyage from Oleai to Ifaluk has three *gátag* [VMM: see 4: Krämer 272] and is taken by the star *ëliol*, the Belt of Orion (E); if the wind is favorable, the distance may be covered in 8-12 hours. (First *gátag*, Oleai is visible; second *gátag*, sailing on the high seas; third *gátag*, Ifaluk is sighted). The voyage from Ifaluk to Lamotrek is made by the constellation *ul*, the rising Aldeboran, and is divided into five *gátag*. Three *gátag* are taken by the *tagal-ügelik*, one by the *tagalemailap* (Atair rising in the east)... and one by the *tagal e golëgo*.

4: Krämer--272 (1909) 1937 Woleaians
116, 487 Woleai

According to the native, Kadu, voyages were made from Ulea to Palau, Sonsoror, Pul, Merir and the return route was by way of Sorol (see Kotzebue, Entdeckungsreise ... Vol. III, page 104.).

4: Krämer--272-273 (1909) 1937 Woleaians-1 -2
116, 502
Woleai

Kotzebue, Entdeckungsreise. . . Vol III, page 64: course north, puc; south puilung; east, puitag; west, puitug; morning, nissur; noon, egwol; evening, eppong.

The winds and constellations here are the following:

Wind
N fangilap, eangíefang
S. eangeaur, aurilap
W notóelap
E gotimei
NW lotóafang
NE gotuáfang
SW lotoár
SE gotuór

Kotzebue: 24 rhumbs: efangalab, caululor efangeles, caululor coteafau etc.

Constellation
vólevol
tágalup rising
magemeiat 45°
volevol apogee [273]
madjemeitol 45°
tubulup setting
gauár (Venus)
fusidjál (Venus)
others:
mailap, vul, magereger
môl, gúgelik, volĕgo
mailap--lĕlafang
vélavel
E. éliol, sáravol, túmur, metáru, tágalu, mat, volevol
N. Kotzebue: Polar Star fissimogedigit.

4: Krämer--272-273 (1909) 1937 Woleaians-2
116, 502 Woleai

moon	máram
small moon	maramatheg
red moon	edjá matal i maram
monsoon eángugodj, eagðteu	
gotuórikom	(star tumur)
gotuáfang	(star mäi)
gðtimei	(star mailap)
good weather	rálimei
bad weather	ralengau

Kotzebue, Entdeckungsreise. . . Vol. III, page 128: "On every voyage they seem to observe the rising and setting of another constellation." "The steering member of a canoe crew--according to Don Luis--places a little piece of wood, a small stick, flat in front of himself and believes that he will be guided by it, as we take out course by the compass." Apparently he lays the stick down in the direction thought correct for the course.

4: Krämer--273-275 (1909) 1937 Woleaians-1 -3
116, 823 Woleai

On Oleai, the following islands are known:

Waghal, Guajan or Guam (see Kotzebue, Entdeckungsreise... Vol. III, page 93).

Bannŏe
Eap
Katogóbei (Tobi)
Merir
Bul
Sóngorol
Soról
Ngolu
Namolŭlŭtíu (Mogemog)
Fais
Pikĕlo
Pikĕlot
Poloat
Sóuk
Tamĕtam
Bón'nap (Pollap)
Volóul (Onoun)
Pisĕrars (. . . ĕdj)

Eáurpĕk
Faráŭlap (Fadjaŭlap), also Faroelap

Ifaluk
Woléa
Elát
Olimarāo
Námodjek
Sĕtovan
Faíĕo [274]
Setovalaito
Nuku!óor, Nukuor
Pikĕram (Kapinga. . .)

Vóroluk
Ingádjik (Ngatik)
Fálepei (Ponape)
Pingelap

4: Krämer--273-275 (1909) 1937 Woleaians-2
116, 823 Woleai

Volou
Mákor
Faiëoín
Namoín
Falálu
Rūo
Mūrilo
Dju (Truk)
Losap
Némo
Namolúk
Gúiop

Mokil
Gadjau (Kusae)

Rātak
Tapitóuē̈ (Gilbert Islands)
Arorai
Náuro

Sáneuis
Jépōn
Vō̃u

lugáɬapal is the term for any place where the sun happens to be at zenith, e.g., the tropics. Anything north or south is considered this side and that, *peigil ma peigil.*

The native, Kadu, mentions the visit of Palau (see Kotzebue, *Entdeckungsreise*... Vol III, page 31).

Lands (*falu*) in the south, countries of the black people:

In the East, South of Pikeram:

Faluelnugaraurau

In the West, South of Bunat (St. Davids):

Faluë̆lidjel
Faluë̆likelau

4: Krämer--273-275 (1909) 1937 Woleaians-3
116, 823 Woleai

Faluelnumáu
Faluelnúdja
Faluelnutétĕn
Faluelluiól
Faluelnauporoi

Faluĕliep
Jĕvisi
Námofizi

Mores

These statements are of importance in view of the special nautical experience of the Oleai islanders due to old-established contacts of the Carolinians and Melanesians, but nevertheless localization is extremely difficult. In Lukunor-Namoluk Nudja is listed, which probably is the known island of Nusa at the northern tip of Tombara. Numau here may be identical with Numul there; Nuiol may equal Nuol, etc., so that the Melanesian places in the past [275] most likely must have been known over a wide area.

4: Krämer--275 (1909) 1937 Woleaians-1-2
116, 502 Woleai

Kotzebue, Entdeckungsreise... Vol. III, page 127: "The two boats which Cantova saw, together with four others were on the voyage from Faloilep (Faroilap) to Ulea when they were seized by the west wind and scattered. Most of the crew and the passengers in these canoes were natives of both the island groups mentioned, and we assume that the canoes themselves must have come from those islands. The first, larger canoe, which carried 24 persons and had three cabins, is described in all detail because of some of its strange features: "a strange canoe, little different from the type common on the Marianas."

Through Chamisso, the shipwreck of the native, Kadu, became known. He was cast adrift and floated eastward and drifted around on the open seas for eight months. "The meager provisions saved lasted for three months, and for five months they lived without fresh water, merely on the fish they were able to catch. To quench their thirst, the native, Kadu, dived deep down into the water to bring up cooler water and, in their opinion, less salty water in a coconut shell. The northeast trade-wind finally carried them to the group of Aur of the Radack island chain where they had landed in the west of Ulea. A very old man on Eap had once spoken to the native Kadu of Radack and Ralick; mariners from Eap once were said to have drifted to Radack and to have come ashore at the island group of Aur; from there they found their course back to Eap by way of Nugor (Nukuor) and Ulea. The names of Radack and Ralik were known to a native of Lamureck whom we met on Guajan. Frequently boats of Ulea and the surrounding islands drift to

4: Krämer--275 (1909) 1937 Woleaians-2
116, 502 Woleai

the islands of the eastern chains. Five natives of Lamureck are still living in the southern group, Arno of the chain of Radack; the same fate, along the same route, took them there."

These strong changes in the current are due to the equatorial counter current which extends over an area of approximately 100 nautical miles north of the equator to the west and east. On the surface, it seems to disappear before the monsoon seas of the NE; but under the surface it is active with elementary power, especially at times when calms make sailing impossible. That means that boats north of the line may drift from the extreme west of the Carolines to the Ralik-Ratak Islands.

Many additional shipwrecks might be listed but they are exceptions due to irregular weather conditions and wrong currents. A report of Mertens proves the reputation of the Carolinians as navigators as early as 1800. Mertens tells us that on Oleai the captains of native boats had shown letters to foreign visitors which had been given to them by white captains in order that, when the occasion arose, they might take them to Governor Don Luis de Torres on Guam.

Cases of ships driven off their course are known in large numbers.

4: Krämer--276-277 (1909) 1937 Woleaians-1-4
116, 805 Woleai

Days of the Month (moon days).

See Kotzebue, Entdeckungsreise... Vol III; page 63.

1.	segóuru	new moon	1.	lingiling
2.	ë̄leng		2.	sigaur
3.	mesë̄leng		3.	mesul
4.	mesán		4.	meseven
5.	mesë̄vis		5.	neselim
6.	mesoval		6.	mesaul
7.	mesë̄tiu		7.	mesevel
8.	ë̄ramatal		8.	mesavol
9.	ë̄pei		9.	mesaalu
10.	suávo		10.	tjabong
11.	ë̄rabógui		11.	alabugi
12.	olavul		12.	oloboa
13.	olamǟl		13,	olomoal
14.	mas	moon not entirely full	14.	alat
15.	úr	full moon	15.	ir
16.	nétu		16.	ladi
17.	killei	no longer truly full moon	17.	gilei
18.	gáloa		18.	kaira

19.	sŏpas	19.	sopatemir
20.	ë̆ fālag	20.	ortavalan
21.	garataleë̆fālag	21.	olabugi
22.	sopadjmë̆mur (së̆tap half)	22.	olahue
23.	killei	23.	olamahe
24.	gomălo	24.	tamalaval
25.	gomălefal	25.	ereve
26.	eë̆rafui	26.	eii
27.	eóu	27.	erevi
28.	efeing	28.	euu
29.	iéjaf	29.	evan
		30.	etav

It is obvious that the names do not agree absolutely accurately but are somewhat changed, but naturally the moon and its phases are the basis for the determination of the month. Since only 13-14 days are needed from one full moon to the next, the thirty days listed by Chamisso are really too much, and the same is true of the 29 I have received. This might explain that for "year" simply seikmaruou is listed which has the meaning of twelve. [277]

Division of the Day (day, rāl)

4: Krämer--276-277 (1909) 1937 Woleaians-3
116, 805 Woleai

sunrise	tagajeál
approximately 8 A. M.	ĕtameilug
approximately 10 A. M.	lingărafat
noon	gauel
2 P. M.	e pal'log
4 P. M.	atelivai
5 P. M.	atelilūel
6. P. M.	ĕ atelūelim
sunset	eatupeál
7 P. M.	nifagaf
8-9 P. M.	nifagaf e mesou
10 P. M.	ĕtajojo (everyone is sleeping)
11 P. M.	lefagaf tonga lugelibung
midnight	lugelibung
1 A. M.	lugelibung tongaltĕt
2 A. M.	olimatauat
3 A. M.	olimele malug (cock) first crow
4 A. M.	olimadjál
5 A. M.	olimalemaiu

4: Krämer--276-277 (1909) 1937 Woleaians-4
116, 805 Woleai

Division by Months

Kotzebue, Entdeckungsreise... Vol III, page 128: "On the Carolines, days and months are counted and the year is divided up according to the appearance and disappearance of the constellations and thus the seasons are derived. But no one counts the number of years."

4: Krämer--277 (1909) 1937 Woleaians
116, 802 Woleai

Counting by means of knots, see Figure 133 [VMM: see source].

4: Krämer--277 (1909) 1937 Woleaians
116, 757, 192 Woleai

medicine man	tautaféi
wound	gopiteg
vein	vag
small ulcer	lōs
phlegm	más
hydrocele, large	mŏr, mōrulap
diarrhea	dadjikedj
cough	fef'fag, fágafag
hiccough	mator
belch	gúrēr
yawn	mŏlegatol

4: Krämer--277 (1909) 1937 Woleaians
116, 752 Woleai

Lütke, Vol. III, page 144 ff., observed the marks of scars on arms. They are the result of small cuts made during childhood through treatment with the poisonous milk of the cerbera.

4: Krämer--278 (1909) 1937 Woleaians
116, 752 Woleai

Bleeding is done frequently, and the same is true of the puncture of purulent sores with the scarificator which is called fidjefidj i le vag or i le môr, depending on its use.

The former is shown in Figures 134a and b [VMM: see source]. Krämer shows one with a shark's tooth; another with claws of a crayfish; the latter are shown in Figures 134 c and d. Hellwig collected two of bamboo, wai, or frigate bird bone, or spines, falaliik, of the fish felańg; the latter is used mainly for instruments to open ulcers or hydroceles.

Figure 134 e [VMM: see source] is more drill-like with a shark's tooth (Hellwig: length 35 centimeters).

The wound left by the puncture is not bandaged or covered in any way.

Lütke tells us that acanthurus stings or sharks' teeth are used for bleeding, etc.

Testicles, failimor, are readily removed in the case of inflammation of the scrotum. It is opened with a knife, the testicle is taken out and cut off. Bandaging is done with leaves. Vadjegëlog had both testicles removed.

The Caroline hand is called got úmel. A boy who was suffering from it happened to injure the second joint of the fourth finger as he was cutting palm vines. When the cut resulted in bleeding, the finger straightened out.

4: Krämer--278 (1909) 1937 Woleaians
116, 839 Woleai

Perversities: on Oleai the labia minora are lengthened up to ten centimeters to simplify cunnilingus.

4: Krämer--278-279 (1909) 1937 Woleaians
116, 778 Woleai

In our day we did not actually find any sacred buildings, but the *imaliēlus*, "the house of the spirits," [279] of Eangelaf (see Kotzebue, *Entdeckungsreise*...page 57, name of the god: Engalap) shown in Figure 126 [VMM; see source] and located near the *im* Marúaru on Tagaúlap clearly points in the direction of old sanctuaries although the house itself in this particular instance is attributed to foreign influence. Raketip and his wife Lëtago came to Tagaulap from Faróelap (Fároilap) where Uapei was worshipped as *alus*. They remained on the island and erected the *im ali ëlus*. After many years Raketip and his wife returned to Faroelap. Here too, Eangelaf (Volea) was a secondary deity, and small containers of oil with *vut* wreaths were hung up on the house beam. On Falalis in the house Moelifal, Iletilimar was looked upon as *alus*.

4: Krämer--279 (1909) 1937 Woleaians
116, 772 Woleai

Aluélap lived in the house called Fatsomal (sharp "ts") in heaven; the good souls, ngol go there, whereas the bad are sent to the im aliaf* the "house of fire."

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*Unknown on Lamotrek.

4: Krämer--279-280 (1909) 1937 Woleaians -1-4
116, 173 Woleai

Some records of 100 years ago are still available and are discussed below. The following ought to be mentioned here: Aluelap lived in the house called Fatsomal (sharp "ts") in heaven; the good souls, ngol, go there, whereas the bad are sent to the im aliáf* the "house of fire." Temples and sacrifices are not known (see Kotzebue, Entdeckungsreise . . . Vol. III., page 129). Aluelap, the alus ecelap** is credited with the creation of Oleai. Down below in the depth known as i lăl he spoke to his brother Saulal: "Make a reef come up. Make some large and some small." And he also told him to make the ocean and the fish. Saulal is the god of the sea in the shape of a siren, with a human body and a fish tail.

Límagei is the mother of both. Litóbeo, their sister, sat above in heaven and tore the threads of life of the humans so that they had to die. These threads*** extended from heaven down to earth to the people who breathed through them. Their life did not stop until Litóbeo cut their thread.

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*Unknown on Lamotrek.

**Kotzebue, page 128: the god (tautup) of Ulea is called Engalap; Eóngelap is the spirit of Volea.

***melovai, my thread of life; eŏli mélovas, our threads of life.

4: Krämer--279-280 (1909) 1937 Woleaians-2
116, 173 Woleai

Alúelap married Ilámalun. Their children were Lúgeileng* (= lúgelleng) and Simĕlegóror who made all things, the sun, the moon, the stars, canoes, houses, wooden bowls, tattoos, etc. His name is said to mean "all things" but Simĕ is probably to be explained as simes "death" as can be seen below in connection with Simĕlegĕreger.

Ligereger was a quarrelsome goddess of unknown origin. At one time she had an argument with the moon and she called to him:

simĕ Ligéreger, simĕ serĕl!
dead Ligereger dead thou! (simes, dead)

i.e., when I die everyone shall die!

The moon replied: it is better if it is the way it is with me.
The young moon (ĕlúelang) is the youth,
and the waning moon (tógovei) old age! [280]

Lúgeileng, the oldest son of Aluelap came to Veisálop** and married a woman

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*According to Kotzebue, Vol. III, page 129: His mother is Leteugieul from Ulea; page 56: God, tautup, the same term that is used on Yap. The invocation on the occasion of sacrifices was wareganam gure tautup. People, tautup.

**from sólop, earth.

4: Krämer--279-280 (1909) 1937 Woleaians-3
116, 173 Woleai

of whose origin nothing was known.* She bore Olefat. Lugeileng had gone away for some time but he returned when she was still pregnant. She was very big but could not give birth. Lugeileng told this to his father Aluelap and the latter sent him back to Veisalop with the suggestion that he place a bellik shell on her head when she felt pains and was frightened. He did as he was told, and suddenly Olefat rose from the head of the woman. The baby cried a great deal. When his mother worried what might be the matter with him, he said: Give me a coconut. His mother immediately went and fetched one and wanted to crack it. But the child said that all he needed was a hole in it. When his mother had made a hole in it, Olefat sucked at it and, bending his head back to do so, he noticed his father Lugeileng in heaven. Then Olifat told his mother to light a fire and when smoke rose from it he got into the cloud and went up to heaven on it. Thus he came to Lugeileng. Olifat was evil; he was never satisfied and changed his appearance continuously. At one time he came with a swollen leg, then with an inflamed testicle, sometimes tattooed and sometimes handsome and sometimes ugly but never changing.

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* Kotzebue, Vol. III, page 129: Lugeleng had two wives, one in heaven and one on earth, Hamulul and Tarisso (Elamalor; page 146 and Tarisso page 147). The latter was unequalled for bearty and other gifts; she gave birth to Olifat. Cantova earlier wrote that Tarisso came from Falalu (Fananu).

4: Krämer--279-280 (1909) 1937 Woleaians-4
116, 173 Woleai

Whatever he had just taken on, he threw off very quickly.

He went to Mores in Melanesia, and it is said that there he devoured some human beings.

Finally Olefat was killed in a strange place. When Lugeileng brought this news to Aluelap the latter said: "Let everything come up that is of any value; I shall destroy the place." As a punishment he dispatched flies, mosquitoes, sharks, etc.

4: Krämer--280-281 (1909) 1937 Woleaians-1-2
116, 756, 796 Woleai

Lütke tells us a few things about the religion, but it is uncertain whether everything deals with Oleai. There is also doubt about the following report by Freycinet, which does not seem to be without importance for the total picture and therefore shall be treated here: Hammo or Hammulap can be seen only by a few, but they hear him and serve as media for his orders, through shamanism. Even children may be the carriers of his news. The obsessed howl and have convulsions. Shamans are covered with oil, painted, and carry two lances; they shout as they approach. They attack the sick person who rises and tries to defend himself. They fight, then throw away the lances, and dances of the rods are performed for days and sometimes for weeks until the sorcerer is definitely the victor. Thus the will of Anulap becomes known. An annual festival is celebrated for Anulap and lasts for an entire month. It means that the men must stay away from women often up to two months. No sail may be hoisted, and during the first week no boat may set out to sea. Strangers are not allowed to land on the island. Four days before the main celebration, coconuts and breadfruit are gathered. The morning of the principal day is spent fishing. [281] Then everyone goes to the temple, led, which is an ordinary house. It is closed for one night. The next morning after sunrise, while the population is assembled, the chief enters the house through the northern door. He is elaborately ornamented and carries a stick in his right hand, with which he apparently feels his way. He looks down in front of himself and mumbles to himself. His brother, leading a small group of islanders, enters the house just before the chief through the

4: Krämer--280-281 (1909) 1937 Woleaians-2
116, 756, 796 Woleai

door on the southern side. The people are seated, but rise when the chief enters and sits down on three beautiful mats. Then the others may also sit. No one else is allowed in the sanctuary. The brother goes up to the provisions that are set up and takes a little from each one of the fifty dishes. He gives the largest fish and the biggest coconut to the chief with a basket and cracks 50-60 nuts for him. The rest he distributes among the people present and then sits down next to his brother to partake of the breakfast with him. As remuneration for his services, he receives the husks of the nuts, which are of great value for the making of ropes. Within half an hour everything is over. Now the house is once more accessible for anyone. Only the ashes must not be touched. Sick people usually stay in the building, but not alone for fear of Anulap.

4: Krämer--281 (1909) 1937 Woleaians
116, 776 Woleai

The three gods of the Carolinians* are Alouhilap =Alúelap, Lougheling =Lugeileng, and Olifad =Olefat.

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*The same are mentioned by the native, Kadu see Kotzebue, Entdeckungsreise... Vol. III, page 129. In other instances 7 gods are named: Ligopoup, Kantal, Alouilap, Litefeo (see Litobeo), Houlagouf, Lougheling, and Olifad.

4: Krämer--281-284 (1909) 1937 Woleaians-1-6
116. 173 Woleai

The origin [VMM: of the three gods of the Carolines] is explained in the following manner: since eternity there existed a goddess Ligopoup, the creatoress of the universe. She made Aluelap* the inventor of the sciences. His son is Lugeileng** whose mother is unknown (Ilamalun). He had two wives, the divine Ilamoulong (Ilamalun), and the mortal Tariso who was of a rare beauty (the same is said by Kotzebue, page 129, and also the following is presented there); she gave birth to Olefat four days after the beginning of pregnancy. The child was completely covered with blood, bit off his umbilical cord and started walking immediately after he was born; but he would not allow anyone to touch him and when someone wanted to help him to get cleaned up he said that he would take care of himself. He rubbed his body against coconut trees and that is the reason why they are often so red. When his mother gave him a young coconut to drink, and he bent his head back and looked up he noticed his father Lugeileng, [282] and he addressed him right away. And immediately he and his mother climbed up to heaven. When Olifat entered heaven, he came upon children who were playing with a shark which they had tied by its tail.* The fish pretended to be paralyzed in order that he might remain unnoticed and for that reason the children were afraid of it.** Olefat wanted the fish but none of the children would let him have it, with the exception of the boy who was holding the line. He gave the line to the stranger and thus Olefat could play with the animal. After some time, he returned the line to the boy and told him not to be afraid in case the fish should become wild, for he would not do him any harm. Olefat made magic as a punishment for the other children who had refused his request. And the shark suddenly got big teeth and he bit the unobliging children.

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*The same in Kotzebue, Vol III, page 129: according to Cantova (Freycinet, page 115 Eliulup) he is the son of Sabukur and Hamelul and his sister is Ligobuud. Eliulup married Letöhiöl of Guliai and they had a son Lugheileng, whose name has the meaning of "center of heaven;" then he adopted Reschahuileng (Krämer: who is he?) a youth from Lamotrek. Ligobuud had three children.

**Lugeileng had two wives (according to Cantova) a divine one who gave birth to Karrer and Meliliau; the other came from Falalu. The reference is to Tarisso.

And Olefat thus punished all those who did not give in to his wishes and they were many in number since they did not know the god.*** Once he asked the workmen engaged in the construction of a house for a knife with which to cut the coconut fronds that were to be used to cover the roof. Only one of the men listened to his request, and all the others were transformed into statues.

---

* In Kotzebue we find the statement that they were afraid of him and did not touch him because they thought him leprous.

**Kotzebue, Vol. III, page 130: "in order to remain unrecognized it pretended to be leprous. The children thus kept away and did not touch it."

***Kotzebue adds here: "Since no one knew him, and he had not yet come to his father who was the only individual who recognized him, they threatened his life."

Lugeileng and Aluelap knew that Olefat had gone to heaven. When they learned of the transformation of the workmen, they asked the man who had been spared this fate whether he had met anyone. His reply was that he had not met anyone but a kandoura bird (and that was the shape Olefat had assumed). They told him to call the bird. But the bird was frightened by the voice and escaped. Lugeileng told the workman to call once more, but without saying that the bird should come to him as he had done before. As a matter of fact he was to order the bird to stay away because its presence would be most unwelcome to the chiefs. The man obeyed the order and forbade the kandoura to enter the house and to occupy the place of the more important people. But the kandoura acted counter to the command. When the kandoura had come, Lugeileng called all the metamorphosed people. They all came much to the surprise of all those present. For only Aluelap and Lugeileng knew that the child was Olefat.

The construction of the house was continued. When holes were to be dug for wall posts, Olefat took this task upon himself. This pleased the other men greatly because they hoped that that would give them a chance to kill him in revenge for what he had done to them and for fear of what he might think up for the future. But olefat guessed their intentions [283] and supplied himself with red earth and with coal and coconut leaf ribs, which he hid carefully. Then he dug the holes but he included niches in order that he would be able to hide. When he had finished his work, he announced it. And the men took one of the posts and dropped it on him and filled the pit with sand and believed they had suffocated Olefat. But Olefat escaped into the niche at the side, and chewed the red earth, and threw it out. His murderers thought that what they saw was his blood. And when they observed the coal which was chewed in the same careful manner, they thought that it was gall and jumped to the conclusion that their victim was dead. In the meantime Olefat was busy drilling a passage through the post with the rib of his coconut leaf. And he climbed up through this channel and sat down on top without being noticed. It is since this time that the trees have hearts. (This sentence is omitted by Kotzebue).

When the work was completed, the workmen got together to eat. Olefat asked an ant* to pick up a little piece of coconut for him. The ant did what it could. Olefat with his divine powers, changed this very tiny piece into a whole nut and spoke loudly: "Look, I shall crack my coconut." At these words the men turned and were surprised at the fact that they had not killed the speaker. Now they realized that he was an alu (Kotzebue: alus) Thus they abandoned their murderous scheme and told him to take food to Thunder. Olefat happily walked off, but as a precaution he took a stick with him. When he entered the house of Thunder he said: "Stop, I am tired from carrying food for your crooked mouth!" Thereupon the thunder was about to fall over him but Olefat slipped into his bamboo stick and thus saved himself.* Thus he executed his order without harm to himself which greatly surprised his companions. They sent him out once more with fish food of the *botete de espinas*** as the Spaniards call it. Olefat left once more armed with nothing but a shell. When he entered the house of the fish, the latter held the door and wanted to prevent him from going out. But when night fell, he placed the shell on the upper jaw of the fish and walked over him. That is the reason why this fish has an indention in that part of the body.

---

*In Kubary, the ant has another task, and not that of bringing food.

Finally he was given food for the long-mouthed fish, which was called *fela*. When Olefat did not find him at home he handed the food to those who happened to be around and left. They told it to the *fela* when he returned and asked who had brought him the food; but the others did not know him. Then he took a hook on a long line and [284] threw it in all directions. Thus he caught Olefat in the north and managed to kill him.

When Olefat did not return the workmen celebrated. But Lugeileng went to search for his son and when he found him lifeless and full of worms, he woke him and asked him who had killed him. Olefat answered that he was not actually dead but merely asleep.

---

*Kotzebue adds here: "The Thunder could not find him and thus stopped pursuing him."
** *bote*, blow; *espina*, sting; probably the synanceia which had an indention for the stings. The ray is called *raya*; this is omitted in Kotzebue.

4: Krämer--281-284 (1909) 1937 Woleaians-6
116, 173 Woleai

Lugeileng called the fela fish before him and with a stick beat its upper jaw. That is the explanation why the upper jaws are shorter than the lower ones. Thus the three gods brought justice into the lives of the people.

4: Krämer--284 (1909) 1937 Woleaians
116, 802 Woleai

Counting. For counting a string with knots is used; Kotzebue, Vol. III, page 89 says that in this manner the native, Kadu, kept track of the months of his stay on Ratak. Hellwig shows a specimen (Figure 133) [VMM: see source] with which Géaf, the owner of a house counted his palm trees. (100=100).

4: Krämer--284
116, 264, 784

(1909) 1937

Woleaians
Woleai

Kotzebue, Vol, III, page 132: "Several people may not eat fruit from the same cluster of bananas. Only the person who has eaten one of the bananas should eat the others."

4: Krämer--284 (1909) 1937 Woleaians
116, 789 Woleai

[ER: The formula for storm magic follows, but is omitted here.] The rain and the storm shall pass. The sorcerer uses his wand while he speaks these words.

Above it was mentioned that the sorcerer's wand was taken on board and details have been discussed in the section on Lamotrek. I heard about the ray stings on Volea, that Paluelap carried a spear with ray stings with him on his journey and that he punished wrong doers with it. Ray stings were considered fearful weapons.

The name Aluluei here again is derived from *alus levêi*, the spirit of travel. One says.

i bale vai	I travel
go bale vai	you travel
oa levei	the boat travels, voyage, canoe for high sea voyages.

I found a *gosilifei* 52 centimeters long and with four ray stings (two of them had broken off in the typhoon of 1907) in Mariong in the canoe house called Falefŏ, Figure 132c [VMM: see source]. An old form is represented in Figure a, Krämer which instead of the head has only a slab and where the body is made of two sticks. Another old specimen is in the Museum in Hamburg.

4: Krämer--285
116, 538, 177

(1909) 1937

Woleaians
Woleai

The repertoire of stories was meager and it seems that the tradition and relation are not furthered very much.

A certain substitute is the long story of Palúelap which was mentioned in connection with Pollap.

I heard it on Lámotrek and recorded it there and that fact ought to serve as some indication that it came from a region further east, from Bon'nap [VMM: see 4: Krämer 291]

4: Krämer--285-291 (1909) 1937 Woleaians-1 1-13
116, 539 Woleai

The Story of the Sons of Paluelap, Rongerik, Rongelap, Aluluei and Faravai.

Paluelap of Polap had two sons, Rongedjik and Rongelap. The latter took little notice of his father. Rongedjik, the younger, always gave part of the food that he was given or that he was given on Truk and other islands to his father, on the other hand, and for that reason his father loved him and introduced him to the secrets of navigation. When Rongelap heard and saw this, he was angry and complained and beat his father and his father asked him why he was behaving as he did, and Rongelap asked: "Why don't you pass your knowledge on to me?" And the old man answered: "What reason would I have for doing it?" Rongelap replied: "But you happen to be my father!" "That is true," said Paluelap, "but you do not take care of me like your brother, and because he has been good to me he has learned everything." But to pacify his son, he started to instruct him, too, but not very thoroughly. When Rongelap went out on a voyage he missed his destination. He came to a large coconut palm bearing fruit, which stood in the middle of the ocean, and he told a man to climb the tree and to throw the nuts to him into the boat which was waiting below. But a large black lizard sat on one of the nuts that were thrown down; it seized Rongelap and bit him in half and he toppled into the ocean.

When Rongelap did not return Paluelap said to Rongedjik: "Your brother has not returned; go and look for him at the palm tree!" Rongedjik quickly sailed to the spot and he found the crew of the canoe of Rongelap and he asked them: " Where is Rongelap?"

Their answer was: "He lies in the salt water!" and they told his brother about the happenings. And Rongedjik practiced some magic which his father had taught him, and thus he found the two parts of the body of his brother and he put them together. When he had returned to life, Rongedjik asked him what he had done and Rongelap answered: "I have slept."

Rongedjik had more questions: "What? Didn't you lie in the water? Why did you try to pick the nuts?" Rongelap answered: "We were hungry!" Thereupon Rongedjik brought the nuts and they ate.

When they had finished their meal, Rongelap wanted to leave and started on his course. His brother called to him: "Whence are you sailing? The course which you are steering does not take you to any land." Rongelap did not pay any attention to the words of his brother [286] and sailed off. After a long voyage he found a man called Sauperon who was standing on a reef and fishing. Rongelap asked him for some fish but he refused to give him any. Rongelap flew into a rage: "If you don't give me any I shall kill you." And the fisherman seized him and drowned him. Rongedjik sailed after him and asked for his brother. He was pointed out as his body drifted in the water. Rongedjik asked the dead man: "What are you doing?" And the body answered: "I am sleeping." "No," he called, "you are dead." And he made magic once more and Rongelap revived.

And again they took a meal together. And Rongelap wanted to sail away. His brother warned him: "You will not find any land and you will lose your life once more!" But he did not heed this renewed warning and left and Rongedjik followed him to protect him.

On his way, Rongelap saw a large taro and he tried to pick it. But the plant dived down into the water like a fish. Rongedjik watched and he jumped into the water and brought up the taro and the brothers ate it together.

Rongelap continued on his voyage. Next he came to the small island of Pianipaluelap where two old women lived in a hut. They were sisters of his father Paluelap and they were busy plaiting a sail for him. Rongelap had lost his sail and he wanted the new one, but the two women would not give it to him in spite of his threat to kill them. "It is better to die than to give the sail away," they called. When Rongelap lifted his arm for the fatal blow, it suddenly became paralyzed; Rongedjik found him thus and asked him what he was doing. And he told him of the happenings and said: "Don't you see that I am unable to deliver the blow?" And Rongedjik replied: "Do you really want to kill the sisters of your father?" "Yes, they are not good!" Then the younger brother asked the two old women for the sail and they gave it to him most willingly, and he handed it over to his brother.

The evil spirit of Rongelap was not yet broken. He sailed off once more and his younger brother followed him. Soon Rongelap ran out of food and water. When Rongelap was lamenting this fate, Rongedjik called: "What, don't you know the water of Paluelap?" There were great breakers around them but Rongedjik made his magic and brought water up from the ocean although they were far from any land. He gave this brother a drink; the latter was by now overcome and the evil within him was conquered and he gave in and returned to Polap together with Rongedjik. Remorsefully he went before his father and from this time on he strove to treat him well.

At that time there was a kulung bird on Truk which devoured so many humans that almost all villages were wiped out. The bird also ate all taro, breadfruit and coconuts. From Truk it went to Poloat and acted in a similar manner and then it moved to Sog. [287] Sätowan, Namodjek, Ifaluk, Voleai, Aurupek, Feis, Mogemog, Sorol, Eap, Ngolu, and Bannoë. And on the way back it came to Polap.

Inesavo, the daughter of Paluelap, had been ordered by her father to receive all canoes coming from other islands and to take them to the village. When the Kulung came flying she said: "Come, you may have some food." "What," shouted the Kulung, "all the other places have not had enough food to fill my stomach and this small spot is to satisfy my appetite? Yours is mockery!" Inesavo took a taro and crushed it, put it into a coconut shell and poured expressed milk on it; then she cracked a young coconut and took both into the house where the Kulung sat. The Kulung laughed: "That is to be my food?" The girl answered: "Go ahead and eat, there will be enough." And the Kulung ate and drank and he could not finish it; more and more new food grew in the bowl. When his stomach was so full that he could not eat any more, he wanted to return to Truk.

Inesavo and Paluelap gave him more food to take with him on his flight--200 huge baskets filled with taro and two gigantic coconuts; all this they fastened under his wings or tied around his neck. The bird flew off completely satisfied and happy. But when it was over the open sea Paluelap made effective magic so that the wind died down, and the Kulung fell into the ocean and was devoured by sharks.

The wife of Paluelap was pregnant. He said to his sons Rongedjik and Rongelap: "The boy, Aluluei in the womb of my wife hears everything; when he is born he will soon sit around the house." And that is what happened. Aluluei had extraordinarily evil powers. When Paluelap took a meal he always gave food to his youngest son. His two older brothers hated him for this privilege, and favoritism which was obvious at all times. They constructed a large canoe but they did not supply it with outrigger booms. And their father asked: "Why did you not cut any outrigger booms?" The two sons answered: "Send us your men so that we shall be able to cut the two booms." Paluelap told the little Aluluei to go into the bush and to cut the booms. Ringelap first ordered the boy to climb a faliap tree. While he was working on top of the tree, the two brothers threw stones at him so that he fell off. And they "scratched" him and beat him until he died. When they had killed him they wrapped the body in coconut leaves, weighted the bundle with stones and dropped it into the ocean. Then they returned to their work.

Paluelap came and inquired about his youngest son, although he knew quite well what had happened. He went into the bush and made magic, and called Aluluei back in the form of a spirit invisible to the others. As a protection against attacks, he set many eyes into his head* so that he was able to look in all directions and his eyes were like the stars on the firmament. Paluelap from now on suggested to him continuous theft and told him to carry off anything that he could get hold of, coconuts, taro, women, etc. [288] And Aluluei did as he was told. Soon Rongedjik and Rongelap came to their father and shouted: "who is it who takes all our belongings? Who is it?" Paluelap answered: "I don't know. But if you wish to find out make a canoe** with a hut on deck and set it

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*That explains the janus head of the storm magic.

**A finished canoe had to have rigging and the father told the sons to get it ready. He showed them the sheet. When they asked for the name of the rope he said it was moel, because it means to scratch, and because they had scratched Aluluei. Similar words of vengeance were:

halyard	urur to snatch away
stay	tenegaj
luff stay	eangalap to fight a great deal
bail	gamat to leave underneath upon death
sail	eu rope around the neck upon drowning
rope	sos blood, dja.

And the two were so startled and frightened that they did not dare ask any more questions.

afloat; then he will come." The two brothers did so, and when Paluelap saw the canoe afloat, he sent men into the bush to call: "How beautiful is the canoe of Rongedjik and Rongelap." Aluluei soon heard their calls and in visible form went to the beach and looked at the boat which was indeed magnificent. He went on board and observed all details and then returned to the bush. When the two brothers noticed the man aboard their canoe, they told Paluelap about it. And the old man asked: "How many deck huts are there on the canoe?" Their answer was: "One." "Very well" the father went on, "you will have to build a second one." They did so, and when the second hut was finished and stood on deck, Paluelap once again sent people into the bush to proclaim the beauty of the boat. Aluluei heard it and thought: "That is good for me." He called 40 rats together and went aboard the canoe with them while Rongedjik and Rongelap sat on the beach and in amazement saw the boat set sail. They only saw one single man and could not understand how he alone was able to do such heavy work. "That must be our dead brother Aluluei," they said. When Aluluei went on board he took sand and pandanus along. When he had sailed out on the high seas, he dropped the sand and an island resulted. He took one of the huts on deck with him ashore to live in it and he planted the pandanus. He dwelled on his sand island, Pialaluluei, for a long, long time and lived there long after his two older brothers were dead.

In the meantine a fourth son, Faravai, was born to his father. He also was instructed in the art of navigation, of which Aluluei was now considered the god; and one day he set out with five canoes to visit some of the outside islands. When he was on Truk, he and his four companions received gifts of food. The other four men took part of their fish and coconuts and laid them aside as a sacrificial offering to Aluluei, but Faravai put away only the skin of the fish and the coconut husks and covered them with taro leaves as his tribute to the god. Aluluei, who saw everything, noticed it and said: "All have given me good things, but Faravai has not had enough to give to me." [289]

When the five boats sailed homeward, to Polap a storm arose and shattered the canoe of Faravai. The other four reached their native islands, but Faravai was forced to try and see how far he could get on rafts. He arrived on Pialaluei. When Faravai stepped ashore, Aluluei sat with his back to him and said: "Ah, you are coming, Faravai?" The latter was surprised that the stranger who had never seen him should know him, and he asked him: "What is your name?" and Aluluei replied: "Don't you know me? How is it possible that you should not know me although I know you." Faravai spoke: "I don't know you!" and Aluluei: "What, you don't know me? I am Aluluei." And the questions and answers went on:

"What are you doing?"
"Nothing. Whence are you coming?" Faravai related his adventures.
Aluluei thereupon said: "Well. Come and twist some rope for me."
"I am hungry."

"I have nothing to eat. Look at my land. But here are taro-leaves and underneath them the skins of fish and coconut husks."

"That is not good food."

"What, that is not good food, although you yourself have given it to me; now go eat it yourself."

"But over there lie taro and fish and breadfruit."

"Yes, they were given to me by your four companions and they do not belong to you."

Faravai became very sad. Aluluei continued:

"Here is a bellik shell with water; you may drink it."

"Oh, that is nothing at all."

"Go ahead and dring it, it will be sufficient."

Faravai drank and drank and quenched his thirst. Then once more he started to complain of hunger and Aluluei finally said:

"Go to the water where there are fish. Catch them."

Faravai saw a karangab fish and he went and was easily able to catch it by hand and he took it ashore and lit a fire. Upon order of Aluluei he cut up the fish to fry it. First he removed the tail: thereupon the flesh disappeared from the legs of Aluluei; then he cut off the belly of the fish and the body of his brother vanished and the same happened to his intestines, the head, the back and the sides. As soon as he cut off any part of the animal, the corresponding parts of Aluluei's body disappeared and when Faravai looked around he noticed a skeleton sitting next to him. And he shivered with fright.

"What is the matter with you?" asked Aluluei

"I am dying, I am dying."

"No, don't be afraid of me, I shall not eat you."

"Why do you do such evil?" [290]

"You have not treated me right. In the future consider the following: the tail belongs to me and the belly with the stomach, and the back and the eyes of the fish."

"All right, I shall remember and observe this."

Now Faravai did not feel like eating but Aluluei said:

"Do eat. When you get home always lay the mentioned parts aside as belonging to me. Not until you have eaten the others may you eat my share."

"That is fine. I shall now go home."

"All right."

"But I don't have a ship."

"Delouse me."

Faravai did so but became scared when he noticed the eyes hidden under the hair. He trembled:

"What is wrong with you?" Aluluei asked.

"You have eyes in your head and on your head."

"They do not matter, they are not eyes, but stars."

And he explained all their names to him, the stars of the east, the north, the west and the southland. Then he said:

"Now you can go."

He drew the outlines of a canoe in the sand and uttered a magic formula, and suddenly a beautiful canoe was afloat in the water. Fa[illegible]vai set out on his voyage to Polap, but his canoe broke on the way, because it was made of phantom sand. A shark swam towards him. And Faravai called: "Take me to Polap."

But the shark would not take him. Then there came a dolphin.

Faravai called once more: "Take me to Polap."

But the dolphin did not want to take him. Finally a turtle came as his saviour. She let him ride on her back and took him to Polap. When they arrived outside the reef she said: "Well now get off." But he begged her to take him a little closer to land. When they approached the beach, the turtle once more asked him to get off her back, but he wanted to ride a little further, and even when they stood on land he ordered her to take him up to his house. When he had finally arrived there he called his people and shouted: "Catch the turtle." And they caught, and killed and cooked her.

Faravai had two sons who were his confidants in all matters: they were Vorieng who married bad women, and Falus who married good women. Vorieng desired the wife of

Falus. He thought up a scheme to remove his brother. He invited him to sail with him to Truk to get mats, turmeric, red shell slabs, and breadfruit dough. Falus sailed with him and they were lucky in their purchases. When the canoe was on the return voyage and was once more approaching Polap, [291] Vorieng was astern steering while Falus was holding the sheet. Vorieng called to his brother that he should come aft and take over the steering job. When he came, Vorieng pushed him so that he fell overboard into the ocean. "Save me, save me, Vorieng!" he called, but Vorieng answered: "No, you shall die," and he left his brother behind. Vorieng reached Polap alone and told the people that Falus had lost his life. Then he married his brother's wife. But Falus swam and found a bamboo, and he crawled into it and thus drifted to Polap. His former wife happened to come down to the beach and Falus called to her: "Don't you know me?" 'What," she said, "you are not dead." Falus told her what had happened. Both went into the house, and Falus hid under the roof. Vorieng was in the large canoe-house, and told his wife to cook taro because others had already gone out fishing.

The wife cooked a large quantity of taro and took it into the living house. Falus came down from his hiding place under the roof; he climbed into a large wooden bowl from Truk and the woman covered him with the taro so that he could not be seen at all. Then she called to Vorieng that the taro was ready and that they could eat. When the fish were hauled in, Vorieng had the bowl brought into the canoe-house. Many people got

4: Krämer--285-291 (1909) 1937 Woleaians-13
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together for the fish meal. Vorieng touched the bowl to dish out the taro, and Falus bit his hands. When Vorieng suddenly saw his brother, whom he had believed murdered, he was so frightened that he died. Falus climbed out of the bowl and told the people of the evil deed of his brother. Then he distributed the food and was mindful of the shares of Aluluei, Paluelap and Vorieng. And all the people ate and rejoiced.

4: Krämer--291 (1909) 1937 Woleaians
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[ER: Indices of the fauna and flora of Oleai follow on pp. 295-298 of source, but are omitted here; they include lists of the mammals, birds, fish, shells.]